

THE CURSE.



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The Curse.

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INTRODUCTION.

“ At general vice I take my aim,
But ne’er to guilt affix the name
The Monitor within your breast
Once wak’d, ’tis conscience does the rest.”

It has been my intention for several years to write a small book, pointing out a remedy or a way to lessen the abuse of alcohol, founded on my own personal experience.

I have seen the evil results of its abuse and have a knowledge of the chemical composition of alcohol, also of its pernicious action on the various organs in man.

The diseases which cause the destruction or partial loss of their special functions of the various organs in man, are defined and characteristic in those who have died of alcoholic excesses. The diseases are so specially marked that they have been named in many cases after the cause, as example the drunkard’s liver, etc.

One cannot but remember that in writing a book of this kind, the great number of people who derive an income from the sale of alcohol, and the great revenues derived from its sale—nearly forty millions sterling—it is always a difficulty to keep from personal remarks, and being biassed towards one or the other side. I claim to write from a neutral side. I am not a bigoted teetotaller, or even an abstainer, or a religious fanatic.

I do, however, claim to have more knowledge of this subject than those who have, so far, published works, either totally against the use of alcohol, or recommending its use. I have seen its evil results in my own family, and also in hundreds of other families.

I have carefully thought out, and have finally come to the conclusion, that a better time is coming, Education being the chief agent in remedying this great social trouble. Education, like gout, takes three generations before it is developed and felt by the subjects. We are now in the third generation, since the Compulsory Education Act came into force.

Education will give a man greater power over his senses ; it will encourage thinking and reasoning out a subject. Mind and will-power will be masters over a perverted taste or habit.

Next to Education, Legislation will have to come to our assistance. Legislation, so far, has been a failure, an utter failure. No law will ever make a man sober. The closing of Public Houses, and the early closing hours, have only resulted in the springing up (like mushrooms, in every direction) of Clubs, which have been started in every little village in the country. These clubs are from the frying pan into the fire. I consider them the greatest curse ever introduced into a village or district. They are nests of vice, encouraging drinking, gambling, and especially drinking amongst women. The loss of work caused by late hours spent at these clubs must be enormous.

Mr. Gladstone's well-known assertion, that reduction of licenses, by itself, as a remedy against drunkenness, was little short of an imposture.

Law must take into consideration that the rates, which are paid towards the upkeep of the Workhouses, Asylums,

Prisons, Poor Relief, and Police, are paid mostly by the non-drinkers. A calculation gives a total of abstainers at 45 per cent. of the whole population. One person in every thirty-eight Londoners is receiving pauper relief. In the country districts one in every forty-one is a recipient of charity.

The solution which I offer, of the drink question, will not fall solely on the non-drinker, but on those who directly and indirectly receive the profits out of the sale and manufacture. Englishmen have always boasted that our laws are fair, and our legislation is just all round. After reading this work, one will find that the taxation for the upkeep of the poor is not a fair or a just tax all round, and that to tax a non-drinker for the sole relief of those who have lost and spent their incomes on drink is not a just tax. Nine-tenths of those who receive relief, or are kept at the country's expense in any institution, workhouse or not, owe their position to the abuse of alcohol; only one-tenth owe their condition to other causes.

“ Those laws are still of greatest use,
That to the general good conduce.”



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CHAPTER I.

HISTORY OF ALCOHOL.

WINES and man, or the juice of the grape and man's time on earth, if one take the Old Testament as the oldest history of this world's age, are contemporary. Man used the grape juice almost from the beginning of history.

"And he drank of the wine and was drunken."—*Genesis ix. 21.*

The first mention of wine, and the first time a father cursed his son, occur together in *Genesis*.

Noah cursed his son because the son saw his father naked. One would, almost, from the age of man at this time, say that Noah cursed his son because he was ashamed of himself being so drunken. Floral adornment of the body was probably the only clothing used at this time. Nakedness, as in the savage tribes, would be the rule, not the exception.

Again, from *Genesis xiv. 18*, we find that wine had now become part of the food of man.

The guests of Melchizedek, King of Salem, were given wine.

One can understand the early use of the grape juice, because in hot climates water was, and is now, often very scarce. The people soon found that the grape juice would keep, and also, by being kept, improved in quality, and it was easily stored and kept for use.

Drink so often mentioned in the Bible does not mean always wine, but water. Water is offered now to guests on their arrival at any tent or house.

The greatest danger in the Eastern countries is the drying up of the wells. The scarcity of water was known in the time of Abraham. Wells were sunk and often guarded; held sacred in some places, and dedicated to some goddess.

Wine was often paid in tribute, and also given as presents.

“Jacob brought wine and meat to his father.”—*Genesis* xxvii. 25. Was Isaac made drunk by the wine, and so did not recognise the difference between Esau and Jacob?

Wine, so far as it is mentioned in the Bible, was followed by cursing and deceit. A bad beginning for it, and unfortunately it has kept up its evil reputation down to the present time.

One must not always confound wine, which has fermented, and grape juice freshly squeezed from the fruit. It was the custom to have a quantity of the fresh juice ready for the guests.

“Pharaoh’s cup was in my hand, and I took the grapes and pressed them into Pharaoh’s cup, and I gave the cup into Pharaoh’s hand.”—*Genesis* xl. 11.

Again, in *Genesis* xlix. 12, “His eyes shall be red with wine and his teeth white with milk.”

Moses did not drink wine or strong drink, or allow the children of Israel to drink it, in the journey across the desert.

Again, almost in the same legion, Lord Wolseley and Lord Kitchener, two of England’s greatest generals, found that alcohol was bad for long marches, and that their men could do, and did, more walking with tea and cocoa, than with any form of alcoholic drink.

Wine was often used in the sacrifices during the religious services in the synagogues, as an offering to the Lord.

The fourth part of an hin of wine was offered for a drink offering.—*Exodus* xxix. 40.

Again, it was the custom amongst the Jews, as it is to-day amongst Christians, to drink and offer wine to one’s guest, at feasts and great carnivals.

Moses, when with the Lord on the mountain for forty days and forty nights, neither ate or drank wine. Fasting has always been practised by religious men and the chief men of savage tribes before any big event.

Wine and strong drink were not drunk before going into the tabernacle, or in the tabernacle itself, for anyone to drink in the tabernacle was guilty of the greatest sin, and was put to death.—*Leviticus*.

This crime of drinking in a religious place was evidently forgotten by the clergy in George the Third's reign. The following is by a Cleric of this period :—

“ For time will rust the brightest blade :
Yet keep up thy heart, bold cavalier ;
For a cup of sack shall fence the cold.”

Fruit and wine were offered to the gods, and as a wine offering to the Lord, from all times. The custom was handed down from the Jews and other old nations to the Greeks, Egyptian and Roman nations, and special feasts were dedicated and gods and goddesses named, as example the Goddess Ceres. This Fruit Offering is known as Harvest Festival amongst Christians.

To Ceres, the goddess of agriculture of both the Greeks and Romans, an annual offering of wine, seeds, fruits, and flowers was made. There cannot be a doubt but that Ceres is a survival of the old feast offering to the Lord.—*Leviticus* xxiii. 37.

Vintage was first mentioned in *Leviticus* xxiii. 37 :—
“ Your threshing shall reach until your vintage, and your vintage until your sowing.”

Clearly, from the above, the wine was considered as an article of food, and its growth, and vintage wine, equally cared for.

Vineyards were attached to every dwelling, and this custom is common to-day in wine-drinking countries.

Beer—a town where Jonathan fled to. Beer does not take its name from this town, as beer was and is not drunk in any quantity in the Eastern countries.

“ Ye shall consume the old store before ye use the new.”

“ The Priest and the Prophet have erred through strong drink ; they are swallowed up of wine ; they are out of the way through strong drink ; they err in vision ; they stumble in judgment.—*Isaiah* xxviii. 7.

As the church became rich in tithes, the priest in olden times, as in more recent times, became a mere eating and drinking machine.

Penance was a common custom amongst the Jews ; they did penance for sins committed and abstained from certain luxuries, as :—

“ He shall drink no vinegar of wine, or vinegar of

strong drink, neither shall he drink any liquor of grapes."—*Numbers* vi. 3.

"After making a sacrifice and doing fasting the Nazarite may drink wine."—*Numbers* vi. 20.

"Wine was paid as a tithe or tribute to the high priest."—*Numbers* xviii. 12.

The only alcoholic drinks mentioned in the Old Testament are:—Wine, Strong Wine, Strong Drink, Drink, Sweet Wine, and Royal Wine.

It is quite evident that at the time of Moses wine could be made much stronger in alcohol; probably they either condensed the liquor or allowed some of it to evaporate, so reducing the quantity of water, and an increase of the grape sugar. The grape sugar will ferment if exposed to the air without the addition of a yeast.

The sacrifices specified the animal and amount of wine to be consumed at the burnt offering:—

Half a hin of wine for a bullock.

One-third part of a hin of wine for a ram.

One-fourth part of a hin of wine for a lamb.

—*Numbers* xxviii. 14.

(Note.—One hin consists of six English quarts.)

The Lord and the Prophets were constantly promising rewards to the Jews for their godliness, and the *wine* is always included in such rewards.

Deut. viii. 8: A land of wheat and barley, vines and fig trees and pomegranates; a land of olive oil and honey.

The Jews were ordered strictly to pay for what they got.

"And thou shalt bestow thy money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink."—*Deut.* xiv. 26.

This is the first time that wine is to be drunk before the Lord thy God, mentioned in the Old Testament. Wine, so far, has never been forbidden, except in the temples, and on fast days.

The Feasts of the Tabernacles (*i.e.*, Harvest Festivals) were kept seven days after the corn and wine had been gathered in.—*Deut.* xvi. 13.

The drunkard and rebellious son, who will not obey his father, it was lawful to stone him to death.

Evidently drunkenness was looked upon as a capital offence. It was lawful for two reasons given:—First, because he was a glutton in drinking; and secondly, because by killing him, an evil example was removed from them.—*Deut.* xxi. 20.

The worst curse that one could hurl at another amongst the Jews was—"Thou shalt plant vineyards and dress them, but shalt neither drink of the wine nor gather the grapes; for the worms shall eat them.—*Deut.* xxviii. 39.

In judging wickedness the Lord compared their vine to the vine of Sodom: "Their wine is the poison of dragons and the cruel venom of asps."—*Deut.* xxxii. 32-33.

The priests of the other religions were accused of eating and drinking the fruit and the vine offerings, instead of offering them up in the sacrifices.—*Deut.* xxxii. 38. This is done to-day.

Every house or dwelling occupied by the children of Israel had a wine press.—*Judges* vi. 11. This corresponds to the old English houses, in which one could always find a large copper for brewing beer.

When the Vine was asked to rule over the trees, the Vine said unto them, "Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?"—*Judges* ix. 13.

Abimelech and his men were cursed by God at a place called Shechem. They were made drunk by the freshly trodden grapes. I am not aware that the fresh juice of the grape will cause intoxication.

The cause of sterility amongst the Jewish women was well known to be often due to excessive drinking.

The wife of Manoah was barren, and an angel appeared to her and said that she should have a son on certain conditions, viz., she must not drink wine or strong drink, and not eat any unclean thing.—*Judges* xiii. 4.

Sterility is often due to the abuse of alcohol, is well known.

The Bible abounds in good advice showing how man has fallen when under the influence of wine.

Ruth took advantage of Boaz after he had drunk and eaten and was merry.

Did Hannah drink too much wine? She had no children.

Hannah was the first woman who was called drunken, mentioned in the Bible.—I *Samuel* i. 14.

Wine was offered to the Lord after a son was born.—I *Samuel* i. 24.

Wine was also offered when people made pilgrimages to distant tabernacles.—I *Samuel* x. 3.

It was the custom to give wine of the finest quality to the King. David took a bottle of wine to Samuel.—I *Samuel* xvi. 20.

Wine was first ordered as a medicine to be given to those who were faint and weary by long marches in the deserts and wilderness.—II *Samuel* xvi. 2.

How many cities have fallen through the carelessness and oftener a drunken condition of the watcher or the soldiers? Cressy, Bannockburn, and other towns of recent times owed their defeat to drink.

Asa, King of Judah, was slain whilst drunken.—I *Kings* xvi. 10.

The children of Israel slew and scattered the Kings. Ben-hadad and the thirty-one Kings with him whilst they were drunk in their tents and off guard.—I *Kings* xx. 25.

Owing to disputes about vineyards, lives were often lost, Naboth and others.

Vines were cultivated not only for the wine making, but were dried as food. The Arabs now use them, and carry bags filled with raisins, dates, and figs for their sole food during their journeys across the deserts.

The Jews also kept a stock of dried grapes to use as food in case of famines.

The people, as cultivation and the making of wine increased, and especially when they had the knowledge of making strong wine, used to give large feasts, which often lasted for days. Drunkenness was rampant.—I *Chronicles* xii. 40.

It was the custom after Church festivals to give meat and wine to the poorer members of the church. (This is done in Catholic countries to-day.)—I *Chron.* xvi. 3.

The first butler or servant who had charge of the King's wine cellars was called Zabdi.—*I Chron.* xxvii. 27.

The manufacture of wine must have been carried on largely in the time of Solomon. Wine was exported to Jerusalem *via* Joppa at this time.

Wine was always stored in large cities in specially built houses, for use during a siege.—*II Chron.* ii. 15.

The gardeners were called dressers of the vine.

A special brand of wine was made from the grapes grown on Mount Carmel.—*II Chron.* xxvi. 4.

Wine is again mentioned in *Chronicles* as a first-fruit offering.—*II Chron.* xxxi. 5.

Darius, King of Persia, made a law that wine, salt, wheat, and oil be collected according to the orders of the priest at Jerusalem.—*Ezra* vi. 9.

It was a common custom to mortgage vineyards in time of need.—*Nehemiah* v. 3.

Governors of districts often used their power to rob the bondmen of their vintage.

The value of the land and country was estimated by its vineyards.

Wines were included in the tithes to the Levites, the singers, the porters, and the priests.—*Nehemiah* xiii. 5.

It was, and is at the present time amongst the religious Jews, a great sin to sell or buy, or make wine on the Sabbath.—*Nehemiah* xiii. 15. How many Jews follow this out at the present day?

Royal wine was given at regal banquets. This is the first special brand mentioned "Royal Wine."—*Esther* i. 7.

Esther made a special banquet, called a Wine banquet, to appease the King.

Wine was offered to all relatives when paying a call.—*Job* i. 13.

A drunken carousal at a brother's house was followed by loss of life; they were hopelessly drunk that they could not avoid the falling house.—*Job* i. 19.

In the time of Solomon, songs were sung as to-day amongst the frequenters of the taverns.—*Psalms* lxi. 12.

A judgment against the wicked was that they should drink the dregs from the wine-cups.—*Psalms* lxxv. 8.

God's wrath against the disobedient was to destroy their vines and their sycamore trees.*

God's providence to man. And wine that maketh glad the heart of man. Sick men resemble drunkards. They reel to and fro and stagger like a drunken man, and are at their wits' end. The disease here evidently points to ague.—*Psalms* cvii. 27.

Obedience and faith in the Lord. So shall thy barns be filled with plenty and thy presses shall burst out with new wine.—*Proverbs* iii. 10.

"Be warned, my son. Be not like the wicked! For they that eat the bread of wickedness and drink the wine of violence."—*Proverbs* iv. 17.

"Avoid, and be not led into danger."

Whoso is simple, let him come in hither, &c. Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.—*Proverbs* ix. 4. This proverb is true to-day.

Evil companions corrupt youth in all towns and places. "Eat and drink" saith he to thee.

Be warned, and avoid the wine bibbers, and be found not amongst the riotous eaters of flesh. For the drunkard and the glutton shall come to poverty, and drowsiness shall clothe man in rags.—*Proverbs* xxiii. 21. Workhouses are filled by drunkards.

The rulers of the earth should, in all places, be living examples of sobriety, says *Proverbs* xxxi. 4, 5:—"It is not for Kings, O Lemuel, it is not for Kings to drink wine, nor for princes strong drink. Lest they drink and forget the law and pervert the judgment of any of the afflicted."

Wine is ordered here for those of heavy hearts and ready to perish, and also to those who are poor, to forget their poverty. It is difficult to follow the advice given in these verses; to give wine to the poor, unless ill, is not wise. If not ill, it is madness. Food would be required, not wine.

Human vanity is well shown in the *Ecclesiastes* :—

"I made me great works, I builded me houses, I planted me vineyards," &c.—*Eccl.* ii. 4.

* Tables made of sycamore wood were held at a great value by the Jewish wives, and also by the Roman ladies.

Again in *Ecclesiastes*, to the good man whose works are received by the Lord:—"Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works."

Blessed are they who eat and drink for strength and not for drunkenness. This applies to both; be moderate in eating and in drinking; avoid excesses.—*Eccl.* x. 17.

Song of Solomon: Let him kiss me with the kisses of his mouth, for thy love is better than wine.

My beloved is unto me as a cluster of camphire in the vineyards.

How fair is thy love, my sister, my spouse, how much better is thy love than wine!

Isaiah abounds in sayings and proverbs about wine, the vine, vineyards, and the cultivation, and he specially points out that the growth of vines, and the making of wines, are not the only objects of life.

"Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them."

"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink."

These verses (*Isaiah* v. 11 and 22) aptly fit in with the mode of living to-day, when people of wealth and affluence spend so much time in eating and drinking: one meal lasting day and night. The mixing of different wines is bad, and will kill the strongest man sooner or later; it is only a question of time.

God threatened the people by telling them that He would destroy their vineyards.

"I have made their vineyards shouting to cease."

If death be the end of our existence, body and soul, as was the belief of a sect in Egypt in the time of *Isaiah*, one can understand the following verse:—

"Let us eat and drink, for to-morrow we may die."

God's judgment, in most cases, included in his penalty to those nations who were living against the laws of God, usually the loss of the vines, in a bad grape season, or the wine was not good.

"The new wine mourneth, the vine languisheth, all the merryhearted do sigh."—*Isaiah* xxiv. 7.

There is crying for wine in the streets.

They shall not drink wine with a song.

The crown of pride, the drunkards of Ephraim, shall be trodden under feet.

It is quite evident that a drunken man was held as a person not capable of fulfilling his duty.

“But they also have erred through wine, and through strong drink are out of the way. The priest and the prophet have erred through strong drink; they err in vision, they stumble in judgment.”—*Isaiah* xxviii. 7.

A person who was negligent or stupid was classed with a drunken man, as a man who was not capable.

“They are drunken, but not with wine; they stagger, but not with strong drink; their vision has become unto you as the words of a book that is sealed.”

The people were promised land filled with corn and wine if they would revolt.

Rabshabath tried to bribe the Jews by offering them land of corn, of wine, of bread, of vineyards.

A new brand of wine came in the vine of Isaiah called “Sweet Wine”; probably manna, or honey, was added to the grape juice before fermentation.—*Isaiah* xlix. 26.

The coming of Christ was likened to the land where meat and wine were had without money.

Bad watchmen and custodians were compared to drunkards who had no reason.

The Lord swore by his right hand that the sons of the strangers shall not drink thy wine, for which thou hast laboured.

The Jews were, in the time of Jeremiah (*Jer.* v. 7), punished for their impiety by the loss of their vine and fig trees.

“There shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade.”—*Jer.* viii. 13.

The people of Jerusalem were threatened that they should be made drunk, and that whilst in a drunken condition should fight and tear each other to pieces, even father and son.—*Jer.* xiii. 12, 13, 14.

The Lord uses the wine cup and excesses of wine as punishment against the Jews for disobedience.

Restoration of Israel was followed by great crops of wheat, wine, and oil.—*Jer.* xxxi. 12.

“Houses, fields, vineyards shall be again possessed in Israel.”

Wine was allowed daily to prisoners.—*Daniel* i. 5.

Daniel, during his imprisonment, refused wine, and at the end of his imprisonment he was in a better condition, on water, than those who had drunk their daily allowance of wine.

The kings of old drank their toasts out of golden vessels, and pledged honor out of the same.—*Deut.* v. 13.

Wine and flesh meat were not taken during fast days. Throughout the Old and New Testament, fasting and abstinence are often specially advised both by the prophets and saints, also by the Lord in both Books.

The Rechabites drunk no wine, they nor their sons.—*Jeremiah* xxxv. 6. (The Friendly Society of Rechabites only admits abstainers. Their collective death-rate is the lowest in England *pro rata*.)

“Be warned in time; be ready; prepare your city in case of siege; have your wine bottles filled, and your oil casks.”

Babylon, in Jeremiah's time, was equal to Paris of to-day. All nations gathered there and drank of the wine of her iniquity.

“Look not thou upon wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.”—*Prov.* xxiii. 31, 32.

In *Ezekiel* xxiii. 33, one reads again of God cursing the people.

Laws were made that priests should not drink wine in the inner court of the Temple.

Women of immoral character were given to wine in the days of Hosea, as they are to-day. Women often begin by small potations, and often end in destruction of the soul and body.

In all times, in all countries, the fast set, especially the women, were lovers of wine.—*Hosea* iii. 1.

“Whoredom and wine, and new wine, take away the heart.”—*Hosea* iv. 11.

People were ill by excessive drinking and made

incapable of following their duties in Hosea's time, as in our time.

In *Joel* many judgments of God were inflicted on the people for their wickedness; failure of new wine, vineyards destroyed, vines dried up, and the fields were burnt up by fire (also *Amos*).

God, after inflicting punishment on the wicked, often first restored their vineyards.

Women were sold for wine.—*Joel* iii. 3.

Luxurious living had arrived at a high state in Amos's time, for we find beds made of ivory, music, sweet perfumes and unguents, wine drunk out of golden bowls. They had palaces and retinues of servants, horses and camels.

Bribery by giving drink to the people was a well-known custom in the time of the prophet Micah. One sees to-day the man who is giving drink at an election time, surrounded by swarms of men, like bees on sugar. Micah says, "Avoid such tempting offers, as they are offerings from liars and untruthful men."

Nahum says that the drunken and drunkards are like stubble in the fields, and should be treated as such, destroyed. Nahum treats the drunkard more severely than any other prophet. Drunkenness must have become a curse in his time, and one can understand this radical treatment suggested for this curse, amongst an Eastern people.

However, extremes do not answer either in religion, politics, or temperance; bigots damn their own cause.

"I am no preacher; let this hint suffice,
The curse once seen is death to every vice."

—*W. Cowper*.

Habakkuk wisely condemns the indiscriminate offering of the bottle to every guest. This custom is a bad one, always offering stimulants when a man visits a friend. It is not so common now as in the seventies.

"Bad company is the Devil's net."

"Woe unto him that giveth his neighbour drink, that putteth the bottle to him, and maketh him drunken."—*Hab.* ii. 15.

"Nature, like monarchy, is but restrained
By the same laws which first herself ordained."

—*Pope*.

Summary of the history of alcohol mentioned in the Old Testament. The Old Testament was first written in book form in Greek 300 B.C.

Crime and wine go hand in hand, from the first mention of wine in the Bible. Cursing one's son to murder, immorality, and deceit. One may say that this has followed in the wake of alcohol down to the present time. A terrible record, yet but only too true.

God never did forbid the use of alcohol, but strongly recommends moderation. As civilization advanced, unfortunately strong drink did also. The art of distillation, so far as time goes, is only a recent invention. The ancients soon found out that wine was made stronger in alcohol when the grape juices were condensed before fermentation; by this an increased quantity of grape sugar resulted. They also added honey and manna to the juices, in the first place, no doubt to sweeten the wine. Honey was the only food known which made food sweet. Soon it was found that grape juice, with added honey, increased the strength of the wine.

The Egyptians made a wine out of honey, called Mead. Mead has been made in almost all countries where bees were kept.

Riotous living, drunkenness, and immorality have always been in company with wealth. Almost all the Eastern nations fell when their wealth had increased to a high degree. They became easy, lost their manly vigour, were dependent on slaves, until a more vigorous nation despoiled them of their possessions. This has continued from East to West up to the fall of Spain as a nation; and will continue to do so unless man becomes more abstemious in his habits.

One has only to read through the histories of the Roman Empire, of Greece, of Egypt, and in our times, Spain, to prove that great nations become as lambs when given to wine and its accompanying vices. Their virtues, strength, and manliness soon deteriorate, leaving in the place of man a poor, weak substitute for the Creator's image of himself.

Wine made from the grape juice, as first made by the Jews, is harmless. It is only when its strength in alcohol is increased by the addition of more injurious alcoholic products that it becomes hurtful to the body, and

damning to the soul. God never did order and give to man a food, unless man abused it by excesses harmful to him. Man has made by his own inventions a poison which kills life or destroys intellect, and changes the most perfect being into a devil in human form.

“ A Deity believed, is joy begun.
A Deity ador'd, is joy advanced.
A Deity beloved, is joy matured.”

CHAPTER II.

THE NEW TESTAMENT.

IF one were asked to name a book as a guide for man, to show him the way to live in peace with himself and goodwill towards his fellow man, "not for the moment thinking of his religious welfare," the New Testament would be given as the Book, containing every rule for a religious, moral, and future life. It is not only the best book for a religious mode of life, but the unbelievers cannot point out a better system of living than it.

Let bigots fight for creeds, the good man hath the right one.

The New Testament is above all things tolerant; no bigotry or dogmatic rules are set down for man to follow.

"Forms and liturgies and articles may screen truth or display her."—*Tupper*.

Throughout the whole of the New Testament temperance in the use of wine is recommended.

Wine is not condemned at all, only the abuse of it.

Christ drank wine, and the first miracle which he did was the turning of water into wine at the marriage feast.

He was accused by the Jews as a glutton and drinker, because he drank wine and ate food with a publican.

The Son of Man came eating and drinking, and they say "Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners." But wisdom is justified of her children.—*St. Matthew* ii. 19.

So thorough was Christ's knowledge of man that no sin is left out in his sayings and parables.

Wine is only ordered once as a medicine in the New Testament:—"Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities."

The drunkard is classed with murderers, thieves, and fornicators (I *Corinthians* vi. 10), also the following in *Galatians* v. 21, 23 :—"Envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God." "Meekness, temperance : against such there is no law."

Wine was used at all the burnt offerings in the temple ; also for dressing wounds. The use of wine in the surgery would be due to the Tannic acid in the wine, acting as an astringent.

"And went to him and bound up his wounds, pouring in oil and wine."—*St. Luke* x. 34.

The man who did not drink wine or strong drink was great in the sight of the Lord. This is often used by the Temperance Party as the pivot on which their cause rests. This verse points out the moral to man :—TEMPERANCE—not only in the use of wine, but food.

"For he shall be great in the sight of the Lord, and shall drink neither wine, nor strong drink, and he shall be filled with the Holy Ghost, yea, from his mother's womb."—*St. Luke* i. 15.

He who fasteth and doeth no good, storeth his bread but loseth his soul.

Charity, tolerance, and kindness are often unknown to many teetotallers.

St. John the Baptist was the only Temperance Reformer mentioned in the New Testament ; I mean as a teetotal preacher. He was the only teetotal saint.

St. John the Baptist was accused of being possessed of the devil, because "he came neither eating bread, nor drinking wine."—*St. Luke* vii. 33.

When Christ sent out disciples, he told them that they should do as their host did, with whom they abided.

"And in the same house remain, eating and drinking such things as they give : for the labourer is worthy of his hire. Go not from house to house."—*St. Luke* x. 7.

The following verse well applies to many teetotallers, who are abstainers from alcohol, but gluttons in their eating :—"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and so that day come upon you unawares."—*St. Luke* xxi. 34.

Christ preached temperance in drinking, eating, and in the use of all the senses of pleasure. "Let us walk honestly as in the day; not in rioting and drunkenness; not in chambering and wantonness; not in strife and envying."—*Romans* xiii. 13.

Again in *Romans* advice is given to do nothing which might offend or cause one to do harm: "It is good neither to eat flesh nor drink wine, nor anything whereby thy brother stumbleth or is offended or is made weak."—*Romans* xiv. 21.

The above verse is one of the best guides as to the choice of companions. How many young men are led into sin by bad examples and evil companions.

Vice is contagious.

"The people sat down to eat and drink wine and rose to play" (by play, gaming).—I *Corinthians* x. 7.

"For Wine has played the Infidel,
And robbed me of my Robe of Honor."

"Be not deceived; evil communications corrupt good manners."—I *Corinthians* xv. 33.

The advice given as to the conduct, manner of living, and what a Bishop should be, and also his wife, well applies to the Bishop of to-day as in the year one; in fact, more so, as the first Bishops were enthusiastic and imbued with the zest of a convert. One cannot say the same to-day. "A Bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach." "Even so must their wives be grave, not slanderers, sober, faithful in all things."—I *Timothy* iii. 2, 11.

The following, condemning the conduct of the Priests mentioned in *Isaiah* :—"The priest and the prophet have erred through strong drink; they are swallowed up of wine; they are out of the way through strong drink; they err in vision; they stumble in judgment."

It is often said by temperance reformers that persons of all sects should be teetotallers. The above does not bear this out. They are strictly ordered to be sober and moral.

Christ, at the Last Supper, took no wine, but gave the cup to his disciples, saying :—"But I say unto you I will not drink henceforth of this fruit of the vine until that

day when I drink it new with you in my Father's kingdom."

Wine is the only alcoholic drink mentioned in the New Testament. Palestine is a country where the vine grows in almost every district, both in a state of cultivation, and wild.

The ancients knew that wine improved by keeping, as is mentioned in *St. Luke* v. 39. "No man also having drunk old wine straightway desireth new; for he saith old is better."

It was also known that old people could not take wine in the same quantities as the young. "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience."

Throughout the New Testament temperance in drinking and eating is strongly advised. Drunkenness was classed with the greatest sins against God.—*I Corinthians* vi. 10, also x. 7, 21. *Galatians* v. 21, 23.

Kinds of wines mentioned in the New Testament:—Wine, New Wine, Old Wine, and Strong Drink.

The good advice given to all men and women in the New Testament is as good to-day as it was in the time of Christ. No one can say, who has carefully read through it, that one has to live as a martyr to attain salvation. Salvation is offered to all who are *sober*, fear God, and keep his commandments.

There is no bigotry in temperance, in religion, in politics; tolerance is prescribed to all.

"'Tis an old man's part to lift the scales off a young man's eyes sometimes, for 'tis the puppy, not the growed dog, be blinded."—*E. Philpots*.

Summary of the New Testament in regard to the Use of Alcohol.

1. There can be no doubt but that alcohol and the manufacture of it had become more perfect: *i.e.*, the quantity of alcohol in the wine was on the increase, owing to the better knowledge of the fermentation of the grape juice.

It was a custom amongst the Jews and the rest of the nations in the *East*, to cool the wine before drinking it, by placing it in ice or iced water. Water freezes at a higher temperature than wine or alcohol; the result

would be that more alcohol would remain in the non-frozen wine: it would be wine condensed, so to speak. The water in the wine would be frozen, and the remaining fluid would be stronger in alcohol, and so more intoxicating.

The strength of wine drunk in wine drinking countries is probably the same to-day as in the time of Christ. The people are rarely seen drunk or so lost as the people in the large towns and manufacturing centres of this country. In large towns in the wine drinking countries there is drunkenness, because the wine is made stronger by the addition of brandy and other cheap spirits: but drunkenness is not common even in these towns.

The ancients could not make strong drink because they had not the knowledge of distilling or condensing wine, except by cooling in ice. Neither had they sugar, or a knowledge of the properties of starch. Beer was drunk in Egypt, but *only* a weak kind, as the English beer before 1846. They could not make it strong by the simple method of malt and hops. It is made strong now by the addition of sugar, glucose, etc.

Summary comparing the strength of wine drunk in Southern *Europe* and the beer sold in England to-day.

The cheapest beer sold to-day *contains at least* two per cent. more alcohol than the wine drunk in those countries, or probably in the days of Christ.

The Vin Ordinaire, Medoc, with no added alcohol, contain about 3 per cent.

These two wines are the commoner kinds of wines drunk by the people in France. They will correspond to the one X beer.

Percentage of alcohol in the following kinds of beer, given separately:—

XXX	Not less than 10 per cent.	
XX	„ „ „ 8 „ „	
X	„ „ „ 7 „ „	{ The cheapest beer drunk.
Porter	contains 7 per cent.	

For every 100 parts of one X, seven parts of alcohol. For every 100 parts of Vin Ordinaire, three parts of alcohol. Therefore, when an Englishman drinks a quart of one X beer he takes in more alcohol than a man who drinks two quarts of common wine. Now, very few Englishmen are satisfied with the one X, but mostly

drink the two XX's beer; this contains one part more in a hundred than the one X. This extra one *per cent.* is often sufficient to get the man under the table.

From the above one can not compare the wines of the New Testament with either the wines or beer of to-day. The wines drunk in England are all made stronger by the addition of alcohol, either pure spirit or brandy.

CHAPTER III.

WHAT IS ALCOHOL?

ALCOHOL: What is Alcohol? Alcohol is the result of vinous fermentation, extracted by distillation. It is a colorless limpid liquid, with an agreeable smell, and a strong pungent taste.

Alcohol is obtained now from many sources, chiefly malted grain. Alcohol is known by Ethylic Alcohol, Hydrate of Ethyl. The chemical formula for Alcohol is $C_2. H_4. O$, *i.e.*, alcohol consists of two parts of Carbon, four parts of Hydrogen, and one part of Oxygen.

Although the art of distillation was probably known at a comparatively early age of the world, the preparation of pure rectified spirit does not appear to have been known until the thirteenth century. Raymond Lully first devised the method of concentrating the spirit obtained from wine by means of Carbonate of Potash, after which date it gradually became an article of trade.

When spirit is distilled off after the fermentation of alcohol, it contains a great quantity of water. Lully was the first man who was able to take off this water, by adding Carbonate of Potash. Potash will readily take up water, leaving alcohol behind.

Dr. Black, in 1760, obtained alcohol of specific gravity 0.800 by treating spirit with Chloride of Lime; Richter, Lariosies, Soussare, Damas, Boullay, Guy Lassoe, and others, improved on this method of obtaining purer alcohol.

"There is a devil in every berry of the grape."—*Arabic Proverb.*

The different kinds of alcoholic drinks are procured from various formulated liquors. For Noah, though such might not be his intention, got drunk on this very stupendous invention.

Brandy is procured from Wine.

Any fruit or grain containing starch or grape sugar can

be used for fermentation and obtaining alcohol. All the cheap spirits, or raw spirit, Rot-gut spirits which are and have been used to doctor the Scotch Whiskies, are made from cheap material, and sold in millions of gallons by the Germans, for mixing with malted barley spirit, at a tenth of the cost of the real thing, malt spirit.

One has only to have read in the papers about this adulteration of Scotch Whiskies, to feel convinced that a trade has and is being carried on by a class of unscrupulous Whiskey blenders.

The Law does not prosecute because the seller has only to give a certain per centage of alcohol in the drink. The Law does not step in unless the liquor contains too little alcohol. A man may sell the vilest stuff on earth so long as it contains the regulated quantity of alcohol.

Anything else in the way of food, but alcohol, comes under the Food and Drugs Act; alcohol only when too weak (not a bad fault).

Brandy, Rum, Hollands, and Whiskey, contain about half their volume of alcohol, Gin much less.

Alcohol resulting from the various spirituous liquors contains beside water, variable quantities of essential oils, ethers and other flavouring matters, which it, for the most part, loses after the addition of charcoal and redistilling.

Absolute alcohol is alcohol with only a little water, 75 per cent over proof.

Rectified Spirit contains 84 per cent of alcohol. Methylated spirit contains ten per cent of added Naptha.

Proof Spirit contains equal quantities of absolute alcohol and water. The Standard of the Revenue Authorities works out to 62.2

In over-proof spirit the percentage o.p. practically represents the quantity of water which the given spirit requires to reduce it to proof spirit.

Under proof (u.p.) means that the spirit contains say in a hundred parts, 11 u.p. or under proof 11 gallons of water and 89 gallons of proof spirit=61 per cent water.

By the Sale of Food and Drugs Amendment Act 1877, Brandy, Whisky, and Rum must not be sold weaker than 25 u.p. and 35 o.p. (42 and 43 Vic. Chap. 30 S. 6.)

“Liquor talks mighty loud when it gets out of the jug.”
 “Beer brings many to their bier.”

Beer, old name Barley Wine. Brewing is the art of making beer. Until very recently, malt, hops, and water, were the only ingredients allowed by law to enter into composition of Beer.

Sugar was first allowed to be added to the making of beer in 1846 in the place of malt.

In 1862 the Hop duty was repealed, and, since that time, Brewers have been allowed to use Hop substitutes. (Many cheap and pernicious bitters have been used.)

In 1880 the Malt Tax and the imposition of Beer duty complete freedom in the choice of materials was granted to brewers. They were given free mash-tun.

Beer can be and is brewed from any material not injurious to health. The old name for beer no longer holds good; a better name would be Saccharinated infusion, with hops or other flavourings added.

Alehouses are mentioned in the laws of INA, King of Wessex, A.D. 680.

“The nappy goode ale of Southe Weke,
 Keeps many a gossip from the Kirk.”

Beer. The name is probably derived from a town in Egypt, called Busires. An old name for a special beer was “Old Pharaoh.” Both Xenophon and Aristotle were acquainted with beer, which they called barley wine. Oschylus says that the Egyptians invented beer before wine, this is wrong. “Booze,” a vulgar name for beer is literally correct, for it is the Egyptian name for beer.

An old proverb says,

“Gowell bellyed Bacchus, giant like,
 Bestryd a strong beere barrel.”

“Brutum” was the name for beer among the Paronians. Athenæus says this word “brutum” was in many ancient authors. “Carmi” is the name for beer by Dioscorides. Pliny found beer in Spain, it was called Celia and Ceria, probably from Ceres.

“Cerevisiae” was the name in Gaul for beer. Pliny Athenæus says from Dio, the Academic, that beer was drunk by the poor only. Osiris an Egyptian King is said to have invented beer and was made a god and worshipped.

Beer was made in China 1116 B.C. Bruce found beer in Abyssinia more than a hundred years ago called by them "Bouza." The Soudaneze make a kind of beer called "Buza." The reigning Sultan in 1795 prohibited the use of it. The Danes drank beer out of the skulls of their enemies, to celebrate a great victory.

Chambers says "beer" is derived from Latin, *bibers*, to drink.

Dr. Henry says that beer was first brought into England from Scotland.

Ale and beer are now used for the same drink, but formerly they were used for a different kind of beer—ale being a liquor brewed from malt to be drunk fresh, beer a liquor brewed from malt and hops to be kept for a long period if needed.

Dioscorides says that the Britons and Irish drink a liquor called "Carmi" made of barley.

Ale is derived from the Danish Oœ, a drink. The brewers of "Chepe," were renowned in the time of Edward III.

Breweries were first built in a large scale in the time of Henry VII. on the banks of the Thames, by Wapping, and St. Catherines.

The following kinds of beer or ale are taken from the songs of the past:—Lambeth ale, Mum Stitchback, Cyder, College ale, North Down, Old Pharaoh, March ale, October Brew, China ale, Radish ale, Darby, Canterbury, and many other names.

When the Duchess of Devonshire was canvassing for votes in the last century, she said to a gallant butcher, "Now would you vote for Sir Charles, if I gave you a kiss? He replied: "Kiss, mum! what's the good of a kiss to me! a pot of fourhalf's more in my line!"

Ale booths were regulated by law 728. In the beginning of the thirteenth century beer was generally drunk in England. By a Statute of James III. of Scotland it was a capital offence to mix ale with spirit. In 1492 licenses were granted to brewers to export beer. Hops were first used in this country in 1524. In the reign of James I. ale and beer were first used, and a quart of beer was to be charged one penny (1610). Alehouses were first licensed in 1621, and during the reign of Charles II. all

malt liquors were placed under the control of the Excise.

“Adam’s ale is the best brew.”

VARIETIES OF MALT LIQUOR.

Ale, or light colored beers, and Porter, dark colored beers.

The varieties of light colored beer are:—Pale Ale, Mild Ale, Bitter Ale, Common Ale, Plain Ale, Table Beer, Old Ale, Spiced Ale, October Ale, March Ale, Indian Pale Ale, One X, XX, XXX, XXXX, four half, two half, and ales called after the towns in which they are made, Southwick Ale, Nappy Ale, Pegs.

The varieties of dark beer are:—Porter, Stout, and Cooper. (Stout makes many lean).

There are other varieties of beer, such as Lager Beer, Bavarian, Scotch Beer, Burton Ales.

The Burton, Scotch, and Bavarian Ales, are brewed from naturally hard waters and at a lower temperature.

Malt may be used made from barley, maize, wheat, and oats, &c.

Hops are the strobiles or catkins of the hop plant.

Sugar. Since 1847 it has been legal to use sugar in place of malt; it is cheaper and less trouble. There are several varieties of sugar in use, Raw Sugar, Refined Sugar, Saccharums.

Recently, especially in Manchester, numbers of people have been poisoned by drinking beer made from Glucose containing arsenic. The latter is evidently from the vitriol used in the conversion of the starches into glucose, a cheap substitute for malt.

Many brewers use with the malt unmalted grain such as Barley, Maize, and Rice.

“Beer is never so flat as those who drink it.”

“The Brewers are to blame (*Daily Telegraph*) for the falling off in the consumption of that to most people healthy beverage and national drink ‘BEER.’ They brought our national drink into bad repute through the use by them of chemical products in the brewing of ales.”

The strength of the poorest beer sold is twice as great in alcohol as the beer sold before 1847. The one X

contains not less than seven per cent of alcohol; the XXX about ten per cent of alcohol.

The wine sold and drunk in the Southern Europe and Eastern countries contains about two per cent of alcohol. The cheapest beer sold in England will average three times more alcohol.

“Mind the Porter does not carry you off.”

Porter was originated with a brewer called Harwood in 1722. Up to this time Ale, Beer, and Twopenny constituted the whole of the stock of the London publican.

Cider is the fermented juice of the apple and is one of the oldest drinks. Pliny calls cider and the perry the wine of apples and pears. Varieties:—Devonshire, Herefordshire, Somersetshire, Normandy, and New Jersey. Champagne Cider is the effervescing variety. Perry is made from the juice of the pear.

“The drunkard continually assaults his own life.”

Asquebough “Irish Mad Water,” of which Whiskey is a corruption.

Spirituous liquors are made from barley, malt, oats, rye, wheat, potatoes, artichokes, beetroot, cherries, carrots. Milk “Roe,” made by Calumis and Tartars, yields a spirit known as Koumiss. Arroch is a spirituous liquor made from cocoanut or palm wine. Brandy or Eau-de-Vie.

“Grape juice kills more than grape shot.”

Brandy is obtained by the distillation of the wine of grapes. Brandy after distillation is white.

Pure brandy is composed of alcohol and water with small quantities of a volatile oil, acetic acid, acetic ether, oenanthic ether, coloring matter, and tannin. Usual strength is 15 or 17 under proof.

Brandy is adulterated more than any other spirit except whisky, by Cayenne, paradise grains, acetic ether, burnt sugar, raw grain spirit, and aromatic oils.

Copper, lead, and methylated spirit are often present in the cheap varieties of brandy.

Avoid cheap brandies as a poison of the worst kind.

GIN.

When women consume gin, gin soon consumes them.

Gin is composed of corn spirit, flavoured with either

oil of juniper, or oil of turpentine, or juniper berries and various other substances; each maker of gin has his own special brand. Gin is derived from Geneva. Genievre, the French for juniper. Varieties:—Gin, London Gin, Old Town, Hollands, Schiedam, Dutch Gin.

RUM.

Rum is an ardent spirit obtained by distillation from the fermented skimmings of the sugar boilers (syrup scum) the drainings of the sugar pots, and hogshead (molasses), cane juice. Molasses yield the best rum. Rum is often made from the vilest refuse of the sugar refiners.

“Rum drinking is risky drinking.”

WHISKEY.

If you get the best whiskey, it will get the best of you. There is no alcohol sold which has been “faked” or “doctored” (these terms are used in the trade) so much as whiskey. Most of the whiskey in the market is said to be “doctored” either by the addition of grain spirit or inferior makes.

“It is generally admitted,” says the *Lancet*, “that age not only gives an agreeable or palatable character to genuine brandy or whiskey, but also renders them more wholesome.”

The Daily Telegraph maintains that when malt whiskey or brandy is demanded it should be supplied as such without the addition or blending with grain spirit.

FIVE HUNDRED BOTTLES OF BLENDED TO ONE OF MALT.

“It is a stigma upon the administration of this country,” says the *Lancet*, “that there is practically no control exercised over the sale of spirituous liquors comparable in any sense with the system of supervision over the food supply. It is nothing short of scandalous that any wicked stuff, which contains alcohol of some sort or other, may be sold as genuine whiskey, rum, or brandy, without let or hindrance.”

A WILD INDICTMENT OF THE TRADE.

(Letters from the *Daily Telegraph*).

There is no trade in the British Isles so rotten as the Wine, Spirit and Ale trade, for the bulk of retailers don't

buy as business men, but only from false friendship or are compelled by other causes. The whole trade—whiskey, wine and ale—wants to be made clean and honest, for the public benefit, but as it stands to-day it is rotten, and it is working evil to the British Isles.

GERMAN SPIRIT BECOMES SCOTCH WHISKEY.

There is a large importation of German Spirit into Leith every year, and the Leith Whiskey blenders are the largest buyers of that article. And what becomes of it? Any man who knows the trade is well aware that it is extensively used for blending with grain and malt whiskey.

MENDACITY IN THE TRADE.

The "*Wine and Spirit Trade Record*," says "The fact is that there has been—and the sooner it is confessed and amended the better—a great deal too much misdescription and mendacity even, in the trade." Look at the labels which respective houses put on their whiskies, particularly cheap ones! All these later years the average Highland distiller has been starving for orders, while the blender has been selling his whiskey with hardly a third of malt in it as Highland. All this masquerading of whiskey in plaids and kilts and sporrans is done at the expense of the Highland distiller.

"PUNCH" ON THE POISON.

•
 "Sulphuric acid, maize (decayed)
 Ptomains, animes of every shade
 Potatoe, fusel-oil, molasses!
 No more! the catalogue must end;
 For such an ominum gatherum blend
 My intellect 'and caste' surpasses."

Unscrupulous merchants and blenders have made huge fortunes out of this blending of grain and malt spirits, and selling this mixture as old Highland Malt Whiskey.

The cost of the German grain spirit is about three times less than the malt spirit, hence the temptation for the addition of it.

Whiskey "the malt spirit," smells as a pleasant bouquet of fresh flowers.

Pure Whiskey is the result of (barley) malt, fermentation and distillation.

WINE.

“ For hence be Bacchus gifts (the chief rejoined),
Inflaming wine, pernicious to mankind,
Unnerves the limbs, and dulls the noble mind.”

Accum, in his day, forcibly says that there are dens and caverns in the city, where they squeeze claret out of prunes, and champagne from an apple.

Smollet said that no nation drinks so hoggishly as the English.

What passes for wine in many cases is not the juice of the grape. It is a concoction made from poisonous and deadly things.

Says another writer, in Smollet's time,
“ Some have died of drought,
More have died of drinking.”

Wine was made in China 2207 before Christ in the Emperor Tu or Ta-yu-i's reign.

Oh, wondrous craft of the vices! by some mode or other, it was discovered that water also might be made to inebriate.—*Pliny*.

The inferior or blended brands are made mostly from raw grain spirit, oats, rye, rice, potatoes, &c.

Wines are the oldest alcoholic drinks known. The first mention of wine in the Old Testament is in *Genesis* ix. 21. “ And he drank of the wine and was drunken.”

Wine is the fermented juice of the grape.

Wine is made in all Southern Europe and Asia. In France, as long ago as 1827, Cavalow says there were 1500 different wines; still and sparkling, white and red wines.

Strengths of wines;—

Port	about	16.20	per cent alcohol
Sherry	} averages	16.37	„ „
Madeira		16.00	„ „
Claret		7.7	„ „
Hocks		6.90	„ „
Champagnes		9 to 12	„ „
Rhine Wines		10.5	„ „

The wines drunk in England are very much stronger than the wines drunk in the wine-drinking countries.

The wines used here are very often made for us alone,

and contain an excess of alcohol. Brandy or spirits of wine are often added. Sherry and Port contain large quantities of added brandy or alcohol.

It is a notorious fact that there is much more Rhine wine on the markets than is grown in Germany. The French Government allowed the addition of five litres of brandy to every thousand litres of wine, in certain districts of France, but owing to the unprincipled wine dealers, the authorities have stopped the addition of spirit in several departments of France.

Port and Sherry wines are made in Spain and Portugal, and it is a well known fact in the wine trade that both these wines are made stronger in alcohol for the English markets by the addition of cheap brandy and spirits of wine.

Port Wine is adulterated with elderberries.

The Medoc Wines are all made stronger for the English market, often as much as six times as strong as it was or is drunk in the district in which it is made.

Catechu is often added to Port Wine to give a crust to the bottle; beetroot, bilberries, elder wine, extract of logwood, are frequently added to Port to deepen its color.

The common adulterant to Port wine is "Geropiga," a compound of elder juice, brown sugar, grape juice, and crude Portuguese brandy. The coloring is improved by saffron, tumeric, mallow flowers, red poppies, privet berries, dwarf elderberries or aniline dyes.

The common wines are doctored and made to taste and smell like high class wines by the addition of bitter almonds, almond cake, essential oil of almonds, weak sherries, malt, raisins, parsnips, rhatany, kino, oak sawdust and bark, alum, &c., to give an astringent taste to the wine.

Lime, lead, potash, soda, alum, and oil of vitriol may be found in the wine, due to the careless management of the making.

Sherry is often made from Rhubarb.

WHEN ALL WINE MERCHANTS WERE WOMEN.

Among the commercial laws in the Code of Laws of Khammurabi, a thousand years older than the Mosaic age, older than the laws of Mann who reigned B.C. 2200, are some of much interest at the present time, relating

to licensed premises. It is curious to note that all wine merchants were females.

If riotous persons assembled in the house of a wine merchant, and those riotous persons she seizes not and drives to the police, that wine merchant shall be put to death.

No votary or woman not residing in the cloister might open a wine shop or enter one for drink, on pain of being burned.

Where lies the danger in Raw Grain spirit and in the blended whiskies of the market? The answer is, in the amount of Fusel oil present.

Fusel oil is known as Fousel oil, potatoe oil, oil of potatoe spirit, grain oil, more or brandy oil, and is a nearly colorless volatile liquid with rather a high boiling point, and a durable, penetrating, offensive smell. When swallowed it occasions nausea, giddiness, headache, &c.; in larger quantities vomiting, delirium, oppressive breathing, lessened feeling; in still larger quantities it is a narcotic poison. The greater intoxicating power of whiskey, *more especially that from raw grain than the other malt spirit* is due to the larger quantity of Fusel oil.

“Ardent spirits are evil spirits.”

CHAPTER IV.

LAWS FOR THE SALE AND MANUFACTURE
OF ALCOHOL.

LAWS for the sale and manufacture of alcohol are amongst the first laws made when man congregated together, and cities were built. These laws regulate price, strength, color, and age. They also state who should sell the wine, in what place, time allowed for the sale, and in the older countries, as Babylon and Egypt; they had laws which condemned females to sell wines and beer for the rest of their lives for some sin or law transgressed. Laws were very severe in Greece, Rome, and Egypt for adulteration, or even lessening the strength of wine by the addition of water or any coloring matter.

The Oriental passed severe laws against the excesses. Emperor Kya, the Nero of China (a thousand years before Christ), drowned 3,000 of his subjects in a lake of wine, for their excesses.

A Sultan of Dar Far, in the Soudan, decreed, under pain of death, the use of bouze (beer), 1795.

The Council of Westminster decreed that the Clergy should not frequent alehouses or drink to pegs, 1101.

King Oethelberht, 860: A law made during this reign was that anyone doing any mischief at a host's house should pay a double recompense for injuries or damage.

Sixteen laws were passed in the reign of Eadric: three of these fix damages for fighting and quarreling.

Ethelred's Laws: One of them relates to penance and fines inflicted on the landlord of an inn in which a man be killed, *i.e.*, diabolic deeds. 866.

A Mass Priest is neither to eat nor to drink at alehouses.

Ina, King of Wessex's time, laws for ale were instituted very soon after the Romans left our shores.

Offa (794), King of Mercia, took off the ale dues.

Auselin, Archbishop of Canterbury (promulgated a Canon) that no priest should go to drinking bouts or drink to pegs.

[Peg drinking was drinking out of glasses marked by a peg ; each peg contained one gill, and wagers were made and men were wagered to drink a certain number of pegs.]

“ A quart of ale is a dish for a King.”

The Norman Kings received part of their revenue from the wine imported into the country. One hogshead from before the mast, one from behind the mast.

In Richard I.'s reign, 1189, an attempt was made to make uniformity in the measures.

In the reign of Henry III., 1216, an assign of ale was fixed. In the 31st year of his reign, it was determined by authority that when a quarter of barley was sold at two shillings, then ale might be afforded four quarts for a penny.

“ Where loss of wealth and rusty coin prevail
What hopes of sugar'd cakes, or nut-brown ale ?”

1302. Owing to the high price of barley, ale was sold at threepence a gallon. A proclamation was issued forbidding the malting of wheat, or selling ale at more than one penny a gallon.

A brewer who did not keep the law was fined up to three times ; for a fourth offence he was put in the pillory without the option of fine. A woman was punished for offences against the law in the sale of alcohol by the timbril. At one Assize fourteen women were fined for offences against the Wine Laws, Edward III., 1377, at the Court leet of Hockham.

1283 (Edward I.). An Act was passed, owing to murders, robberies, and other serious crimes committed in the streets of London, owing to the increased drunkenness, that no one could keep open a tavern for the sale of wine or ale after the Curfew tolled.

“ My Lawyer's Clerke I lighted on last night
In Holborn, at the Dagger.”

In 1330 (Edward III.) a complaint was made that there were more taverns than required.

“ Saint, master, and knight
That saint dealt hight.”

1418 (Henry V.). At the siege of Roan it was ordered that for every ton of 200 tons of ale 30 shillings, the brewers to provide barrels and deliver the same.

Five retailers of beer in London (Edward II., 1320) were forbidden by the Mayor and Aldermen, under a penalty, from selling ale in the city.

1331 (Edward III.). A law was passed against the selling of corrupt wines, and that a tax should be made once a year at Easter.

“Of this strange drink, so like the Stygian lake,
Which men call ale, I know not what to make.
Men drink it thick and void it very thin.”

Richard II., 1382. An Act was passed regulating the prices of wines. Gascoine 6d., Rochel 4d., Osey 6d., Spain 6d. per gallon. Anyone selling these wines above this price were liable to forfeiture of their stock.

“Wine : I, generous wine, am for the Court.
Beere : The Citie calls for Beere.”

1393 (Richard II.). An Act was passed to regulate the sale of malt, that malt should be free from dust and dirt.

Edward III., 1345. An order was issued that brewers should not waste the water of the Chepe.

A license was granted to John le Merchant to allow him to export beer.

1504. Ale was sold at 3d. per gallon.

Henry VIII. Brewers were restrained by statute from making more than two kinds of beer, the strong and the double, and sold at the rate of 6s. 8d. a barrel for the best, and 3s. 4d. for the barrel of double.

1606. Brewers were ordered to brew only good beer and wholesome for man's bodie.

The brewers and bakers in large towns have always been a quarrelsome lot. Several Acts have been passed to chastise them. The first one was passed in 1298 (Edward I.), when they were ordered to be whipped and corporal punishment was to be inflicted on them for drunkenness and misconduct.

None in London were permitted to keep alehouses except freemen.

Henry VIII. The Queen's Maids of Honor were allowed a gallon of ale for their breakfast.

The varieties of beer in Elizabeth's time were great:—Single Beer, Small Beer, Double Beer, Double Double Beer, Dagger Ale, Sharp and Strong Ales.

Alehouse so called in the Laws of King Ethelred.

Beerhouse first called so in the reign of Henry VII.

1574. The Lord Mayor and Aldermen, owing to the great number of alehouses in London, suppressed about two hundred of them in their jurisdiction.

1551-1552. An Act was passed for keepers of alehouses to be bound for recognisances (5, 6, Ed. VII. c. 25).

1495 (11 Henry VII.). Places alehouses under the jurisdiction of the peace.

Edward VI. (4, 5, 1552, c. 25). Strongest legislation was passed in this year against the disorders so common in alehouses.

The loss of an ear was one of the punishments inflicted on brewers who were guilty of more than three offences, and to become infamous (2, 3, Ed. VII. cap. 15).

5 AND 6 EDWARD VI. C. 25.

Forasmuch as intolerable hurts to the commonwealth of this realm doth daily grow and increase through such abuses and disorders as are had and used in common alehouses and other houses called tippling houses, it is therefor enacted, &c.

1. Justices power to put away common selling of ale, &c., when they shall think convenient.
2. Bond for good behaviour (of 12d.).
3. If person obstinately and without authority keeps common alehouse or tippling house committed to gaol, without bail for 3 days.

1 JAC. I. C. 9.

Whereas the ancient true and principal use of inns, alehouses, and victualling houses was for the receipt, relief, and lodging of wayfaring people travelling from place to place, and for such supply of the wants of such people as are not able by greater quantities to make their provision of victuals, and not meant for entertainment and harbouring of lewd and idle people to spend and consume their money and their time in lewd and drunken manner.

It is enacted

1. If landlord permits any person, other than such as are invited by a traveller and accompany him to the inn, and other than labouring and handicraftsmen in cities and towns corporate, and market towns on usual working days, for one hour at dinner time to take their diet in an alehouse, and other labourers and workmen which for the following of their work there shall for

the time of the said continuing their work sojourn, lodge, or victual in any alehouse, or for other than urgent and necessary occasions to be allowed by the Justices.

Then for every such breach forfeit sum of 10/-.

4 JAC. I. C. 5.

Whereas the odious and loathsome sin of drunkenness is of late grown into common use within this realm, being the root and foundation of many other enormous sins, as bloodshed, stabbing, murder, swearing, fornication, adultery, and such like, to the great dishonour of God and of our nation, the overthrow of many good arts and manual trades, the disabling of divers workmen, and the general impoverishing of many good subjects abusively wasting the good creatures of God.

It is enacted.

7 JAC. I. C. 10.

Whereas, notwithstanding all former laws and provisions already made, the inordinate and extreme vice of excessive drinking and drunkenness doth more and more abound, to the great offence of Almighty God and the wasteful destruction of God's good creatures.

It is enacted

1. That any person being alehouse keeper convicted of offence against 2 former acts of this reign shall be disabled from keeping alehouse for three years.

That every person which after 40 days following the end of this Session of Parliament shall be drunk and for the same law fully convicted shall lose 5/-, failing payment his goods to be seized, and if unable to pay fine committed to the stocks for 6 hours.

2. Any person who shall remain or continue drinking or tipling in any alehouse to be fined $\frac{3}{4}$, levied same as No. 1.

Failing payment offender to be put in the stocks for 4 hours.

3. On a second conviction person to be bound over with 2 securities in £10 for good behaviour.

21 JAC. I. C. 7.

Reciting that the 2 previous Acts, 1 Jac. I. c. 9 and 4 Jac. I. c. 5, be perpetrated for ever, as by experience they have been found good and necessary laws.

It is enacted

1. That any person, whithersoever his abiding or habitation may be, shall, if convicted of tipling, be subject to like penalties as recited in the 2 previous Acts.
2. Any alehouse keeper convicted for offence against the 2 previous Statutes shall be disabled from keeping alehouse for 3 years.

1 CAR. I. C. 4.

Extended 2 previous Statutes to apply to taverns and wine-houses.

3 CAR. I. c. 3.

Reciting that the penalty against unlicensed alehouse keepers enacted by 5 and 6 Ed. c. 25 had not wrought such reformation as was intended in regard whereof the Constables and other officers are much discouraged, &c.

It is enacted

1. That any person keeping unlicensed alehouse after 40 days from present Session of Parliament shall pay 21/- fine, in default distress on goods. If not sufficient goods and chattels, then the offender shall be openly whipped. Provided that in towns and places where Fairs are held, for the time being of such Fair it shall be lawful for any person to sell ale or beer in booths as heretofore.

9 GEO. II. c. 23.

Whereas the drinking of spirituous liquors or strong waters is become very common, especially among the people of lower or inferior rank, the constant and excessive use whereof tends greatly to the destruction of their healths, rendering them unfit for useful labour and business, debauching their morals and inciting them to perpetrate all manner of vices, and the ill consequences of the excessive use of such liquors are not confined to the present generation, but extend to future ages, and tend to ruin and devastation of this Kingdom.

It is enacted

1. That any person selling spirituous liquors, as Brandy, Rum, Arrack, Usquebaugh, Geneva, Aqua Vitæ, in less quantities than 2 gallons shall pay license of £50, penalty £100.

Such license to be taken out yearly, and yearly sum of £50 to be paid.

2. No workman to be paid in part or whole as wages any spirituous liquors.
3. No hawking of liquors allowed.
4. Any person who sells goods, wares, &c., who shall give away spirituous liquors to any servant or apprentice coming to their shops, or houses, or business, shall be deemed and taken to be retailers under Act, and subject to all liabilities of Act.

24 GEORGE II. c. 40.

Whereas the immoderate drinking of distilled spirituous liquors by persons of the meanest and lowest sort hath of late years increased, to the great detriment of the health and morals of the common people.

It is enacted

1. Additional duty payable on spirituous liquors and on licenses for retailing.
2. No license to sell within a Gaol, House of Correction, Workhouse, &c., nor must any spirits be brought into such places.

26 GEO. II. c. 12.

Act to prevent wines imported into any of the Outports of

the Kingdom being afterwards brought into Port of London, without paying London dues.

C. 31.

Act for regulating manner of licensing alehouses.

- 1 No new license to be granted unless certificate from vicar, curate, or other persons, &c., be produced.
2. Convictions for selling without license.

28 GEO. II. C. 19.

Penalty for unlicensed selling £6, or committed to House of Correction.

29 GEO. II. C. 12.

Act for granting to His Majesty duty on licenses for retailing beer, &c.

30 GEO. II. C. 24.

Whereas the occupiers of many licensed public houses and of other houses wherein wine and liquors are sold frequently suffer gaming therein, and journeymen, labourers, servants, and apprentices by means of such gaming therein not only mis-spend their time but are often reduced to poverty and great distress.

It is enacted

1. That no gaming be permitted on licensed premises.

5 GEO. III. C. 46.

Retailers of beer and other exciseable liquors to exhibit licenses to officers when called upon, and penalties in default.

32 GEO. III. C. 59.

Relating to licenses for selling beer and wine, and penalties attaching for non-licensed selling.

35 GEO. III. C. 113.

Relating to licenses and penalties.

38 GEO. III. C. 54.

Licenses and penalties.

39 GEO. III. C. 86.

Licenses, and rate of duty to be paid for retail spirit licenses.

48 GEO. III. C. 143.

3 GEO. IV. C. 77.

7 GEO. IV. C. 65.

7 AND 8 GEO. IV. C. 48.

9 GEO. IV. C. 46.

9 GEO. IV. C. 58.

Regulating licenses and duties on beer, &c.

ALEHOUSE ACT (9 GEO. IV. C. 61).

FROM 10TH OCTOBER, 1828.

Repeals former Acts from 5 and 6 Ed. VI. cap. 25 to 4 Geo. IV. cap. 125.

Annual Special Session of Justices to grant licenses "at their discretion."

Justices bound to hear applications, and any of the public entitled to oppose.

Justices have absolute discretion to refuse to grant new license without reasons (but not mere capricious act).

For out-door and in-door license, have only limited discretion.

No Sheriff's Officer or officer executing legal process of any Court is capable of holding a license.

No excise license for sale of liquor to be drunk on premises to be granted except to person licensed under Act.

Houses closed by order of Justices in case of riot.

To use standard measures.

BEERHOUSE ACT (1 WILLIAM IV. C. 64).

23RD JULY, 1830.

Any person being householder may apply for license to retail beer.

Shall give bond with sureties for penalties.

Put up descriptive boards.

Penalty for drunkenness.

Retailer's house not to be open before 4 in the morning, or after 10 at night, or Sunday between 10 and 1 or 3 and 5.

Penalties.

Act not to affect Universities or Fairs. Same as Alehouse Act (ante).

Cider and perry included in license.

BEERHOUSE ACT (4 AND 5 WILLIAM IV. C. 85).

15TH AUGUST, 1834.

License for sale of beer does not authorise consumption on premises unless granted on certificate. Person applying shall deposit with Commissioners of Excise certificate of good character signed by 6 rated inhabitants.

Justices regulate times of opening and closing.

Licenses do not authorise to sell wine. Board over door to state "Not to be drunk on premises," or "to be drunk."

Any less quantity than $4\frac{1}{2}$ gallons is retail.

Billeting soldiers.

BEERHOUSE ACT (3 and 4 VIC. C. 61).

7TH AUGUST, 1840.

Licenses granted only,

1. To real resident occupier of house rated at not less than £15 per annum : situate within,
 - (a) Bills of Mortality.
 - (b) Cities or towns of not less than 10,000 inhabitants.
2. To occupier of house rated at not less than £11 per annum, if situate in place of 2,500 inhabitants.
3. To occupier of house rated at not less than £8 elsewhere.

TEMPORARY LICENSE BY JUSTICES (5 AND 6 VIC. C. 44).

1ST JULY, 1842.

Empowering transfer of licenses by Justices at Petty Sessions.

No wine, &c., to be sold on board boats and vessels moored during prohibited hours.

WINE AND REFRESHMENT HOUSES (23 VIC. C. 27).

14TH JUNE, 1860.

Every person keeping shop entitled to take out license to retail wine consumed off premises.

(Definition of Retail)—Less quantity than 2 gallons, or less than 1 dozen reputed quart bottles at one time.

License to be taken out by places open between 10 at night and 5 following morning.

No license granted to person holding premises value less than £10 a year.

INLAND REVENUE (24 AND 25 VIC. C. 21).

28TH JUNE, 1861.

Person duly licensed as dealer in spirits may get additional license to retail spirits in not less than quart bottles, to be consumed off the premises.

Table beer not exceed 1½d. a quart, consumed off premises.

INLAND REVENUE (24 AND 25 VIC. C. 91).

6TH AUGUST, 1861.

Persons not compelled to take out refreshment house license for house not kept open after 10 o'clock at night.

Reduced rate on houses under £30.

Persons licensed to retail beer not precluded from taking out wine licenses.

INLAND REVENUE (25 AND 26 VIC. C. 22).

3RD JUNE, 1862.

Repeals permit to sell beer, spirits, wines at Fairs and Races without express license. Occasional licenses may be granted.

SALE OF SPIRITS (25 AND 26 VIC. C. 38).

17TH JULY, 1862.

Repeals enactment *re* debt for spirits.

INLAND REVENUE (26 AND 27 VIC. C. 33).

29TH JUNE, 1863.

Licensed beer dealers may take out additional license to sell beer by retail not to be consumed on premises.

In casks of not less than $4\frac{1}{2}$ gallons, or 2 dozen quart bottles.

Alteration relating to occasional licenses.

INNKEEPERS ACT (26 AND 27 VIC. C. 41).

13TH JULY, 1863.

Liability of innkeepers *re* goods.

INLAND REVENUE (27 AND 28 VIC. C. 18).

13TH MAY, 1864.

Occasional licenses to refreshment houses.

REFRESHMENT HOUSE CLOSING ACT (27 AND 28 VIC. C. 64).

25TH JULY, 1864.

Close between hours licensed for sale as before and 4 in the morning.

Occasional license may be granted during certain hours.

REFRESHMENT HOUSE CLOSING (28 AND 29 VIC. C. 77).

29TH JUNE, 1865.

Power to Justices to grant or withdraw, amending 27 and 28 Vic. c. 64.

INLAND REVENUE (30 AND 31 VIC. C. 90).

Penalty on unlicensed persons (not being travellers) soliciting orders for spirits, &c.

WINE AND BEERHOUSE (32 AND 33 VIC. C. 27).

12TH JULY, 1869.

Re method of obtaining licenses.Constable may enter, &c.—*re* illegal hours or alteration of premises.

License refused on 4 grounds,

1. Unsatisfactory character.
2. Disorderly house.
3. Forfeited for previous misconduct.
4. House not duly qualified.

WINE AND BEERHOUSE ACT, 1870 (33 AND 34 VIC. C. 29).

14TH JULY, 1870).

Amending and continuing.

BEERHOUSE ACT (33 AND 34 VIC. C. 111).

10TH AUGUST, 1870.

Provision *re* certain beerhouses not duly qualified.

41 AND 42 VIC. C. 38, 51.

Landlord may dispose of goods after 6 weeks.

BEER DEALERS, RETAIL LICENSES, 1880 (43 VIC. C. 6).

19TH MARCH, 1880.

Amending.

INLAND REVENUE, 1880 (43 AND 44 VIC. C. 20).

12TH AUGUST, 1880.

Re payment of duty.

Beer brewed for domestic use, &c.

SPIRITS ACT, 1880 (43 AND 44 VIC. C. 24).

26TH AUGUST, 1880.

Re measure and gauge spirits.

SUNDAY CLOSING ACT (WALES), 1881 (44 AND 55 VIC. C. 61).

27TH AUGUST, 1881.

All premises closed on Sunday.

Not at railway stations, on arrival and departure of trains.

BEER DEALERS' RETAIL LICENSES, 1882 (45 AND 46 VIC. C. 34).

10TH AUGUST, 1882.

Amending.

PAYMENT OF WAGES IN PUBLIC HOUSES (46 AND 47 VIC. C. 31).

20TH AUGUST, 1883.

Prohibits wages being paid in public houses to persons employed in and about mines.

LICENSING EVIDENCE (47 AND 48 VIC. C. 29).

28TH JULY, 1884.

SALE TO CHILDREN ACT (49 AND 50 VIC. C. 56).

25TH JUNE, 1886

Illegal to sell to child under age of 13 for consumption on premises.

INTOXICATING LIQUOR LICENSING ACT.

10TH AUGUST, 1872.

(35 AND 36 VIC. C. 94).

No person to sell without being duly licensed, or at any place where not authorised.

(Penalties follow.)

Occupier of unlicensed premises is liable for sale of liquor.

Seller liable for drinking on premises contrary to license.

(Penalties follow.)

Clubs supplying liquors—not a sale.

Must not sell to person *apparently under* 16 to be consumed on premises.

Sale by standard measure.

Penalties.

Local authority may extend hours of closing for particular purpose.

LICENSING ACT, 1874 (37 AND 38 VIC. C. 49).

30TH JULY, 1874.

Amending Act 1872.

1. Hours of closing—If in Metropolitan District. Saturday night from midnight until 1 afternoon following Sunday.

Sunday night from 11 until 5 following morning.

Other, from $\frac{1}{2}$ hour after midnight until 5 same morning.

2. Beyond Metropolitan District and in Metropolitan Police District or town or populous place (populous place = area with population not less than 1,000). Saturday from 11 until $\frac{1}{2}$ hour after noon Sunday.

Sunday, 10 night till 6 a.m.

Other, from 11 night until 6.

3. *Elsewhere*—Saturday, 10 night until $\frac{1}{2}$ hour after noon Sunday.

Sunday, 10 night till 6 a.m.

Other, „ „ „ „

Also in all Districts, Christmas Day and Good Friday.

Justices may, notwithstanding above, vary hours on Sunday, Christmas Day, and Good Friday (*i.e.*, close until 1, and from 3 to 6).

On new license, where applicant applies, Justices may close 1 hour earlier.

Nothing in Act precludes from selling to *bona fide* travellers, except holder of 6 days license cannot sell anything whatever.

Nothing in the Act as to closing precludes sale at railway stations to persons arriving and departing by train.

THE LICENSING ACT, 1902.

This Act carries into effect, in a modified form, some of the recommendations of the Royal Commission on the Liquor Licensing Laws appointed in 1896.

The Act deals with three distinct matters :

1. Drunkenness.
2. Licensing.
3. Clubs.

PART ONE.—AMENDMENT OF LAW AS TO DRUNKENNESS.

Section 1. Apprehension of person found drunk and incapable in public places.

2. Penalty for being drunk while in charge of a child.
3. Power to require person convicted of drunkenness to give security for good behaviour.
4. Burden of proof in case of drunkenness on licensed premises.
5. Protection for wife or husband of habitual drunkard.
6. Prohibition of sale of liquor to persons declared to be habitual drunkards.
7. Penalty for procuring drink for drunken person.
8. Interpretation of "public place."

PART TWO.—AMENDMENT OF LICENSING LAW.

9. Record of conviction of licensed person.
10. Powers of Justices as to retail off-licenses.
11. Control of Justices over structure of licensed premises.
12. Removal of disqualification of Justices interested in railways.
13. Disqualifications of Justices' clerks.
14. Date of annual licensing meeting.
15. Restriction on protecting orders.
16. Provisions as to transfer.
17. Occasional licenses.
18. Additional notice of application for new license.
19. Confirmation of licenses.
20. Costs of Justice whose decision is appealed against to be paid out of the county or borough funds.
21. Sessions not to be held in licensed premises.
22. Restaurant keepers' licenses.
23. Naval and military canteens.

PART THREE.—REGISTRATION OF CLUBS.

24. Registration of clubs.
25. Mode of registration.
26. Penalty for supplying or keeping liquor in unregistered clubs.
27. Supply of liquor for consumption off the premises.
28. Striking off register.
29. Search warrant.
30. Penalty for false returns, &c
31. Application to London.
32. Definitions.

PART FOUR.—SUPPLEMENTAL.

33. Repeal.
34. Short title, construction, extent, and commencement.
Schedule.

THE LICENSING LAWS OF 1902.

The magistrates have again and again stultified themselves by the working of this Act, especially as regards the black list, *i.e.*, putting the habitual drunkard in quarantine for three years.

They have again committed themselves by taking away licenses from houses, without a just and reasonable complaint against the holder of the license.

Taken as a whole, the Act is in the right direction, especially with regard to the greatest curse of the age, the Clubs. These dens of drinking and gaming have been the wreck of many happy homes, loss of work and position. I do not class them all as such, but those which are run for the sole purpose of selling drink and gaming. They have sprung up in every direction. They are run by companies, breweries, and private individuals.

I have known a house which was bought for sixteen hundred pounds for club purposes, and immediately mortgaged to a Brewery Company for almost *double that amount*, the Brewery Company making their own conditions, *viz.*, the sole power of supplying alcoholic drink to the Club.

The Brewery would make more profit by doing this than owning a public house ; no license would *have to be paid* ; limited rates and taxes ; total working cost but a third of a public house doing the same trade.

The Act relating to Clubs will have to be altered by restricting the ownership entirely to its *members*, not to Brewery Companies, or to be tied to any seller of alcoholic drinks. The working of these Clubs are unfair to the publican ; they sell more liquor and pay considerably less revenues and rates than the publican.

GOVERNMENT AND WHISKEY.

The *Lancet* says that there is practically no control exercised over the sale of spirituous liquors comparable in any sense with the system of supervision over the food supply. It is nothing short of scandalous that any wicked stuff which contains alcohol of some sort or other may be sold as genuine whiskey, rum, or brandy, without let or hindrance.

A WILD INDICTMENT OF THE TRADE.

"There is no trade to-day in the British Isles so rotten as the wine, spirit, and ale trade, for the bulk of the retailers don't buy as business men, but only from false friendship, or are compelled by other causes. The whole trade in whiskey, wine, and ale wants to be made clean and honest for the public benefit."—*Daily Telegraph*.

A MEDICAL VIEW OF THE WHISKEY QUESTION.

"It is generally admitted," says the *Lancet*, "that age not only gives an agreeable or palatable character to genuine brandy or whiskey, but also renders them more wholesome. The chemistry of these spirits, however, does not simplify with age; indeed, as a rule, it becomes more complex. Therefore, it can hardly be assumed that because a given spirit is chemically purer than another, it is more wholesome. Pure grain alcohol is without flour, and by itself unpalatable, and therefore for drinking purposes it must be flavoured by blending with it genuine old whiskey or brandy. It is the old story of substitution, but we maintain that when malt whiskey or brandy is demanded, it should be supplied apart altogether from the question whether grain spirit is more wholesome than malt or grape spirit."

Five hundred bottles of blended to one of malt are said to be sold.

"The thirsty earth soaks up the rain
And drinks and gapes for drink again ;"

so does the drunkard.

One has only to run over the advertisements in the daily papers, offering special brands of *Whiskey*. How many state whiskey and grain spirit or raw spirit? How many offer pure malt spirit?

CHAPTER V.

RELIGION.

'Tis an awkward thing to play with souls, and matter enough to save one's own.—*Browning*.

For a Bishop must be blameless, as the Steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre.—*Titus* i. 7.

Even so must their wives be grave, not slanderers, sober, faithful in all things.—1st *Timothy* iii. 11.

“Christian names are everywhere;
Christian men are very rare.”

IN the old Buddhist proverbs the following occurs referring to priests:—“There are two extremes . . . which he who has given up the world should avoid . . . a life devoted to pleasures: this is degrading, sensual . . . ignoble; and a life given to mortifications: this is painful and profitless.”

No denying of other sects, no depreciation of others without cause, but, on the contrary, a rendering of honor to other sects for whatever cause honor is due. By doing so both one's own sect will be helped forward, and other sects benefited; by acting otherwise one's own sect will be destroyed in injuring others.

Why should there be such contention? Each faith honours the same God. This being so, all sects are brothers concerning religion.

The acts and the practice of religion, to wit, sympathy, charity, soberness, purity, temperance, kindness, and gentleness.

Doing good we reap good, just as a man who sows that which is sweet enjoys the same.

What has religion done for the masses? Has it made man more perfect? Has it taught man to have more control over his appetite? By appetite I mean not only eating, but abusing the use of alcohol.

Religion is a sacred thing, and whether in its most

perfect form or imperfect form, it has a right to our highest reverence.

One cannot, without very great judgment, speak of religion at all, without giving offence to one or another sect.

I myself am a Free Lance, as it were. I believe in the great good of all faiths and sects. They have all done, and are doing, great good to this world of ours. Being an unattached Christian, I think I may speak about the good being done for the bettering of the masses, especially that which has been and is being done for those who are lost and cast out of Society by abuse of alcoholic drinks.

I shall speak of the Christian Churches, the Temperance Societies, the Jews, Buddha, Mahomet, and others.

No sect shall be vilified, ridiculed, or hated. I can promise that no one who reads these pages, be he Christian, Jew, or Mahommedan, shall read of his own way of serving God spoken of irreverently.

True reverence does not consist in declaring a subject, because it is dear to us, to be outside the pale, for full and honest criticism.

But when we see that superstition saps the roots of faith, and hypocrisy and intemperance poison the springs of morality, we must take sides.

There is a great amount of good in all religious faiths. The foundations of all faiths are good, and we are all better by having these religious bodies or faiths in the land, than having none at all.

They form a ballast, as it were, against both social and political transgressions; more so against the breaking of the moral laws. They are the watch dogs.

He who only knows one religion knows none. Religion has always distinguished man from the lower animals. It has always laid down laws for man, to keep himself so, by the moderation of all his senses. It is when man loses all self-control that he reverts back to the lower animal.

"Nihil in intellectu quod non ante fuerit in sensu."

"Nothing exists in the intellect but what has before existed in the senses."

Have the religious bodies done their duty towards the

masses, firstly by example, secondly by their teaching in making man a better citizen and a temperate being ?

They have done in the past a great deal, and are doing so now, but not all in the same ratio.

The old Buddhist proverb says :—"Hide your good deeds, and confess before the world the omissions you have made."

My personal opinion is that if any religious body or society makes a man or a woman a respectable citizen, after having lost caste, whether the man or woman be religious or not, it has done a thousand times more good to the person and society than making Christians without at the same time making them *sober*. They often make a man drunk by stuffing him with religious dogmas which he can neither understand nor digest.

"Beautiful hands are those that do
Work that is earnest, brave, and true,
Moment by moment the whole day through."

Or again,

"He that by being at church escapes the ditch
Which he might fall in by companions, gains."
—George Herbert.

During the last twenty-five years I have noticed in my attendance on the sick in both London and in the West Riding of Yorkshire, especially amongst the miners in Yorkshire, the great amount of good done by "The Salvation Army." If I were asked to speak from my professional experience what religious or other body of reformers had done most for the moral good of the wasters of Society (*i.e.*, the drunkards and the lost souls so numerous in our large towns), I should say without hesitation the Salvation Army. I personally know dozens of homes in my town and district which are models of workmen's homes, clean, well furnished, and the children bright and happy. I have known these homes destitute of furniture; the children half starved; the woman pinched, careworn, and almost naked; the husband often to be seen drunk, or may be in gaol.

Whatever rational means a religious body uses, and if by their use drunkards and other lost souls be made respectable citizens, it has done its share in improving Society, and Society should not ridicule or make playful jests at it.

The Salvation Army deserves the greatest respect and gratitude from Society.

It is often said, when a Salvationist is before the law courts, "Oh, it is another Salvationist. They are all alike." This is the greatest mistake one could make; taken in the whole, they are less before the law courts charged with crime, than members of other faiths.

What have the Salvationists done for Society? They have made gaol birds, drunkards, and worse characters respectable men and women. Secondly, by so doing, they have reduced the cost of gaols, workhouses, law courts, asylums, and poor rates.

I am not holding a brief for the Salvation Army, but stating the absolute truth from my own and other unbiassed observers. I challenge any other faith to show a tithe of its good work.

The Salvation Army Night Shelters.—These shelters have done more real religious work than has ever been done before for the lost souls of the large towns. They have gathered up for the night dangerous and evil men and women, and have for the time kept them safe from harm's way, either to themselves or to others.

They have strict economy in their management. As an example:—Five pounds will shelter twelve hundred homeless people for one night. The same amount will provide food and shelter for fifty men for a week. It will also teach a man a trade to enable him to earn a living.

The Poor Law estimates that it costs six shillings a week to support a man in the workhouse over and above what he earns; the prison authorities say eight shillings a week; but two shillings a week in an Army Elevator suffices.

"Walk in the path of duty, do good to your brethren, and work no evil towards them."

"If thou be born in the poor man's hovel, yet have wisdom, then wilt thou be like the lotus-flower growing out of the mire."—*Buddha*.

"Confidence in man, even to the worst and meanest,
Hath power to overcome his ill, by charitable good."

—*M. F. Tupper*.

The above two lines are well applied to the Society of Friends.

The Society of Friends, in my opinion, comes next to

the Salvation Army in making men, young and old, respectable, sober, and good citizens.

When they first commenced their Sunday Morning Schools for Adults they were more than told their labours would be in vain, as men would not attend, or if they did, it would be more out of curiosity than anything else. This only proves the old saying that unless a project be ridiculed, it will soon cease to be.

The Friends deserve every credit for this grand and noble work. They have not only made men sober and respectable, but have educated them and trained their mental faculties. I have known very many members of these Schools who could not read or write at sixty years of age, who were taught to read and write, and were ever grateful for this. Others have made their way in the world, some have become powerful and rich, who would have remained labourers to the end of life.

The Friends have inculcated sobriety, thrift, and sick funds amongst their members.

How has Society received this noble work of the Friends? Silently ignored it, or said it was run by bigoted teetotallers or extreme religious fanatics. I am neither a teetotaller or a religious man, hence I am not biassed. I can deny this entirely. Their Schools are open to all, whether religious or not, nor are the members compelled to be abstainers or belong to a certain political party.

The following poetry, by M. F. Tupper, fits well with the members of the Friends' Adult School and the Salvation Army:—

“ Whatever may have been the past,
 However black and hideous,
 It hath a present cure—repentance and amendment.”

To a man who has any sympathy with his brother, who may not be blessed with the world's riches or had the advantage of a good education, a visit on a Sunday morning to one of the Friends' Adult Schools would more than repay for the trouble.

The members of these Schools vary in age from boys to men of eighty years of age. They are clean, well dressed, and all have a pleasant look about them. I have often watched these men as they were leaving their School on a Sunday morning. About many of them a tale I could

unfold when they were in rags, dirty, and often drunk. What a change from the animal to the man again !

For this wonderful transformation of the lost members of Society to their place again, we owe thanks to many of the Friends' Schools.

“ While a man liveth he may mend,
Count not thy brother reprobate.”

—*M. F. Tupper.*

I shall place the P.S.A., or Pleasant Sunday Afternoons, next to the Society of Friends in their good work in teaching man the habits of Temperance.

They, when conducted on tolerant lines, are excellent gathering grounds on a Sunday afternoon for all classes of men and youths. They give musical solos, and often very sound and interesting lectures.

They are tolerant to all religious dogmas; bigotry both in religion and alcohol is not included in their programme.

I have known many members of these P.S.A.'s, and I can say with truth that they are the better for having joined them. I know one Sunday School which will have an average Sunday School attendance of five hundred men. There are two others held on a Sunday afternoon in the same town (population 40,000).

The men who carry on these meetings deserve every credit for the time, money, and perseverance expended in keeping them going, providing a fresh bill of fare for each Sunday.

It is no use to cram religion and the teetotal doctrine down the throats of those who attend these meetings. It has only proved a failure. Temperance is the better when acquired by one's own conviction and innate feeling that something which has been and will be the damning of one's body and soul had better be left alone.

“ The end of the pleasures of sense is as the lightning flash.
. . . What profit, then, in doing iniquity ? ”

Sunday Schools are not doing so much good work as in the past. This is probably owing to the Education Act, which compels parents to send their children to the Day Schools up to the age limit. Sunday Schools have in the past done excellent work, probably more than all the rest of the religious bodies put together.

One, in looking round, and visiting hundreds of homes in the year, if observant, has, if his attention has been

given to the bettering of the masses, formed some idea of the good that has been done and is being done by the various religious, temperance, and philanthropic societies.

Having seen the evil results of intemperance from my youth, I have always carefully watched the work of the societies mentioned, and formed my opinions solely from my own personal knowledge.

All the Nonconformists have done very good work in the past, and are doing so now, but not more than a quarter as much as they should do.

This may appear to some of my Chapel friends a serious accusation of their religious work. There is such a thing amongst religious sects as lack of enthusiasm. I think this may be applied to the older Nonconformist bodies.

The members of many of the older Nonconformist bodies have become rich: live in large houses: some are Members of Parliament, others belong to fashionable clubs. They have either not time or have become too fashionable to visit the homes of the poor or attend the Sunday Schools and teach as they used to do in their youth; or many have forgotten "the bridge that carried them safely over."

Some of the greatest merchants in the past fifty years owe their education entirely to the Sunday School training they received in their youth.

Many of the older Chapels are empty or are not filled as in the past.

The very foundation of the Nonconformist religion was an equality amongst the members.

I think the root of this falling off is due to the class division of its members. The bigger tradesman looks down upon the smaller tradesman, and so on throughout the congregation.

Temperance is not, as of old, one of the chief teachings in many of the Nonconformist Chapels.

This is due to the wealthy members having such large holdings in the various companies which deal in alcohol.

It was stated at a public meeting a short time ago, that over two hundred ministers had shares in companies which sold or manufactured alcohol.

I do hold that clergymen of all denominations should

not hold shares in any concern dealing in alcohol in any way.

“Cæsar’s wife should be above suspicion.”

Example is the best guide to the mind. The clergy are men who are supposed to have carefully considered their line of life; to have weighed in their own minds the duties required of a man who gives up his whole life to the faith to which he belongs. I know of no other profession in which there are so many failures as one meets with amongst the clergymen. Religion is so different to anything else. It is impossible for a man to be a good guide in religious matters unless he be specially fitted. If a man seeks religious orders for a living only, he will certainly be a failure. If he seek religious orders for the living he may be able to obtain, or a position in Society, he will be a failure as a clergyman.

The “Christian Endeavour.” This social non-sectarian Society is young as yet, and has, especially in large towns, done a vast amount of good among the young men who are engaged in offices, shops, and businesses which occupy their day time. It has opened club rooms, meeting rooms, lecture halls, and gymnasiums, where they meet in the evenings for social and innocent amusements. These evening meetings are bound to keep the young men from worse places.

“Vice is contagious.”

The failure of most of the societies which have started during the last thirty years was often due to the introduction of religious intolerance, despotic temperance reformers, who used the Imperative Mood in all their arguments. Politics once introduced into social meetings or clubs (not formed for politics) are certain, sooner or later, to be the first step in the disruption of the Society.

“Man’s best companions, innocence and health,
And his best riches, ignorance of wealth”

—*O. Goldsmith.*

The Church of England has not done much for the bettering of the masses during the last decade: I think almost less than any other religious body. Sunday Schools and its Day Schools have done noble work in the past, but during the last few years there has been a great falling off in the members. One sees on every side empty Churches. The clergy do not, as formerly, except in isolated cases, visit the slums and poorer parts of the

towns. These regions are unknown countries to them. The religion is wanting; the old enthusiasm requires rousing up. The only Churches to-day which are filled are those (one here and one there) under a man who knows the people and has a real religious soul and no end of tact in dealing with mankind.

Temperance is not one of the greatest teachings of the Church of England to-day. It has very good and eminent teachers and men who have done, and are doing, great good to the masses; but these men are few; one knows by repute every one. She should have many. The clergyman of the Church of England is placed in a position of the greatest responsibility, and one where he has to look after every kind of nature found in man. He is courted and sought after by one party; by another he is shunned or only tolerated; by another he is watched, and all his little failings are magnified and mountains out of mole hills made; by another he is slandered and made the greatest rogue on earth.

By a man who has knowledge of the human mind, and is endowed with tact and judgment, these difficulties are easily overcome; but unfortunately few clergymen have tact and judgment. As an example:—At a certain Church of England the parson preached against drink in all its forms; that it was a social evil, and money derived directly and indirectly from its sale should not be taken by the Church. But in a few weeks he called on a rich brewer (a member of his Church up to the time of the sermon) for a *Church Subscription*. The brewer was a man of strong language at times. One can imagine the meeting!

Another example:—A member of a certain Church died, and in the will a sum of money was left for a window in the Church. The trustees saw the parson and informed him that a certain amount of money was left by a member of his Church to put in a window. He thanked them for it, and almost in the same breath said, "I shall require my fees for allowing the window to be placed in the Church." The trustees consulted about this fee, and had an opinion on the will, and it was found that no specified Church was named. A window was put elsewhere, where the parson appreciated the gift, and required no fee.

I look upon the Church of England as a Church which has unlimited facilities for doing noble work amongst the

masses. Its teachers should remember that it is not necessary to have a well-furnished house, or a palace; that a cottage may contain a Christian of the highest type.

Unfortunately for the Church in general, its members are too well endowed with this world's goods, and that as the Greeks, Romans, and early Christians, as soon as they became rich they became easy and contented and lost that zeal which is the very foundation of a Christian faith. Christ preached to the poorest.

The Church of England is like the House of Lords, the members of which, with few exceptions, are members only; take little interest in anything beyond their own selves. They attend Church because it is considered good form—the thing to do. They have no zeal or any desire to help either the State, on the one hand, or the Church, in its work, on the other.

This was the state of affairs immediately preceding the Revolution in France, the Fall of the Greek Nation, the Roman Empire, and the power of the Turks in Europe.

“God's anger is His love thrown back upon itself from unreceptive and unloving hearts.”—*A. Maclaren, D.D.*

Father Dolling said the Church of England was “nothing but a complacent failure.”

The Church which has the greatest hold over its members (especially the working class members) is the Roman Catholic Church. Its priests have more influence than any other clergymen over their members. The priest is held by many of his congregation almost as a sacred being.

I have never met an adult, man or woman, Roman Catholic, who was a total abstainer. Nor have I met a Temperance Reformer who was a Roman Catholic. I do not say that there are none, only that I have not had the pleasure of meeting one.

I hold that intemperance is the greatest sin, because it is very often the first exciting cause to the committing of other sins. The woman who drinks will sell her honor for it.

There will be a time, not far distant, when religious bodies will have to meet the largely increasing numbers of men who appear to be with them, but have no religion in them, but dare not show it. The members go to

church as a matter of business. It pays them to do so from a business point.

If the camel once gets his nose into the tent, his whole body will enter (so will Atheism).

The priests should (especially in the large working class towns, where drink is the curse of the workman and ruin of hundreds) use their power, firstly, by example, secondly, by moral influence, and get their members together for social and intellectual improvement. I do not mean to found clubs, which are often no better than gaming hells and bacchanalian dens.

No clergyman of any faith has had to give up more of self than the Roman Catholic Priest, nor has any clergyman had to undergo such a searching training before taking religious orders as the priest. They are certainly the only religious teachers who have had to give up all for the Church to which they belong.

Charles Booth's work, "Religious Influences in London," says all religious sects in London have empty churches, and the general attitude of the people is that of complete indifference. The working classes remain contentedly indifferent to all forms of religious appeal. There is, however, one exception to this, viz., the Catholic poor, who seem, according to Mr. Booth, to retain devotion to that one among all the churches which possesses the secret of transcending the limits of class division. He sees that the churches themselves fail to provide any uniting effort towards the realization of a visible kingdom of God.

I have always admired the young Irishman who has recently arrived from Ireland. He is a fine type of man; sober, a hard worker, and willing. Unfortunate for him if he fall into the hands of one of his countrymen who has gone to the bad. There are many of these pests, both men and women, in our large towns, who live on these young Irishmen. They become contaminated by them, and are soon socially and morally lost. I have known dozens of these young Irishmen ruined by these pests. These pests should be watched and publicly banned by the priests. It is not enough for these young men to go to Church on a Sunday. There are other duties to do. They are to be sober; not, after service, hurry off to the nearest bar and make themselves unworthy members of their faith.

They are sober men when they first come over. They would have been better had they remained in Ireland at a less wage than have come to England and made fools of themselves by spending their hard-earned wages in drink and gaming. I consider this Sunday drinking amongst the working class members of the Roman Catholic Church a standing blot on her good name. It is terrible to think of, that a man can humble himself by a prayer at one part of the day, and become in a few hours a disgrace to the mother who bore him.

The only remedy for this state of affairs is, in my opinion, example, and stronger talk from the pulpit.

I do not wish the reader to think that I am biassed against the Roman Catholic Faith. My mother died one, also her ancestors. I have as much respect for them, as a body, as any other religious body.

“Who follow not virtue in youth, cannot fly sin in old age.”

Religious dogmas are not everything in a religion, only part of it. The appetite can be satiated by too much religion, as well as by too much food.

Moral examples are the best guides to all that is good and virtuous. Youth in both sexes, “like young trees, can be trained to the right or to the left.” The moral part of man should be trained by living examples of both parents, teachers, and companions.

“No man or woman ever went to the Devil by one sin, but by many sins.”—*Arabic Proverb*.

Hold on with fortitude in one condition, and sobriety in the other, is a proof of a great soul and an impregnable virtue.

I trust religious bodies will not be offended by my open remonstrance against what I consider their collective negligence. One should always speak well of those who have had the care of their education and religious training.

Dean Farrar said once of a Roman Emperor, who was a pagan (Marcus Aurelius), that he could not find a Christian Emperor or King to place besides him. He was an example of temperance, toleration, and a reformer of the loose society which eventually caused the downfall of Rome, viz., drink and immorality. They usually go together.

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb."—*St. Luke* i. 15.

A Christian often thinks that outside his own faith all other forms of worship, whether Jewish or of any other religion, especially those of the East, are pagans. A Christian cannot make a greater mistake. The foundations of all these religions are good, whether Jew, Mahommedan, Buddhist, or Parsee. Only read the following from the Buddhist (Bible) Laws of the Lord:—

1.—Destroy not life. 2.—Take not that which is not given. 3.—Refrain from unlawful sensual intercourse. 4.—Scrupulously avoid every kind of untruth. 5.—Drink not intoxicating liquors. 6.—To cease from sin. 7.—To get virtue. 8.—To cleanse one's own heart. No Christian religion can possibly have a better rule of life than these.

Drink here is included amongst the greatest evils.

Again: "Now," said he, "I will seek a noble law, unlike the worldly methods known to man, and will fight against the mischief wrought upon man by sickness, age, and death.

To a man who has lost heart, and cannot give up the habit of alcoholism, I give the following passage from Buddha:—"Though a man conquer a thousand thousand men in battle, a greater conqueror still is he who conquers himself."

Putting away all desire, and giving up "self." As he who loves life avoids poison, so let the sage avoid indulgences.

Health is the greatest of gifts, contentment the best of riches.

From the limitation of Buddha:—"May I never, even in a dream, be guilty of theft, adultery, drunkenness, life slaughter, and untruthfulness."

The real aim of all religions is to inculcate the necessity and the duty of parents to set good examples to their children. A parent should be above suspicion to his children. Children absorb, like plants, both good and evil (the latter very readily). It is only by kindness, not by brute force, or constantly complaining of any slight transgression which a youth may make, that good habits, obedience, and a right mode of living are attained. It is a common observation and knowledge that many children

of parsons of all sects, and Temperance reformers, become lost members of Society. The cause is, in my opinion, that the parents of these children do not guide gently, or train their children; they forget that children will transgress through ignorance often, and when the children do commit a wrong the parent does not spare *words* or punishments often far in excess of the faults.

A father should make a companion of his son; the mother a companion of her daughter. They should talk to the children; be chums with them; enter into all their little amusements; assist in carrying out any little pleasure, or outing. There is no work, to a real parent, so pleasing or so entertaining as this work. It is time well spent, and is more than repaid in the future by having dutiful and successful children. Encourage them to confess to you all their little cares, worries, and troubles. Help them out, sympathise with them, and your homes are real heavens on earth.

The real treasure is that laid up through filial love, charity, piety, temperance, and self-control. The treasure thus hid is secure, and passes not away. Though he hath the fleeting riches of the world, this youth carries with him a treasure that no wrong of others, and no thief, can steal.

Peter iv. 3 and 7: For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in covetousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. But the end of all things is at hand; be ye therefore sober, and watch unto prayer.

CHAPTER VI.

EVIL RESULTS OF ALCOHOL.

“ Man-like is it to fall into sin,
 Fiend-like is it to dwell therein,
 Christ-like is it for sin to grieve,
 God-like is it all sin to leave.”

I MAINTAIN that the greatest danger to our young men in our large towns is the abuse of alcohol. It is nearly always the exciting cause to immorality, as it was in the case of Lot (*Gen.* xix. 33).

A song of George III.'s time :—

Then up with your cup till you stagger in speech,
 And match me this catch till you swagger and screech,
 And drink till you wink, my merry men each ;
 For though hours be late, and weather be foul,
 We'll drink to the health of the bonny, bonny Owl.

The above is a type of the tavern song when men boasted of their capacity to drink their three bottles of Port.

The following song, written by a Clerical, will show the kind of men the Parsons associated with in the good old days :—

Let back and side go bare, go bare ;
 Let foot and hand be cold ;
 But belly good send the good ale enough,
 Whether it be new or old.

The first attempt to murder mentioned in the Bible occurred at an inn (*Exod.* iv. 24).

At a census recently taken at the London Poor Houses, it was found that there was not a single adult life abstainer as an inmate.

The Manchester City Coroner remarked, after hearing the evidence upon a drunkard's death, “ If we could stop this drinking, my post would become a sinecure ; we should very soon be able to shut up our Workhouses, and we should have no more trouble about old age pensions.”

Drunkenness turns a man out of himself and leaves a beast in his room.

Mr. Seebohm Rowntree says it is a practically accepted fact that, upon the average, every working class family in England spends six shillings a week on alcohol, or a sixth of the total family income.

Don't let the public house live on your private house.

In a speech in Leeds, the Rev. Charles Hargrove, while admitting that drinking gave pleasure and exhilaration, driving dull care away, urged that the pleasure was dearly paid for. There was the loss of self-control and power, as also health and equanimity or soul possession. Time was also lost by drinking, as was money, and taking all into account, he was in favour of abstinence.

Drink first dims, then darkens, then deadens, then damns.

Mr. John Burns said, in his speech in the House of Commons, that in the past there had been too much warehousing of the women and children; public-housing of the men; and warehousing of the aged.

A certain medical officer gave some interesting facts on the diminished birth-rate. Our young women, finding regular and profitable employment, can earn sufficient to keep themselves in comfort, and also to make some provision for old age by investing their savings. This material prosperity induces an inclination to evade the cares and the responsibilities of a married life: as prosperity increases, the birth-rate decreases. On the other hand, our young men are not fitting themselves for domestic life; too much of their leisure is given to the pursuit of pleasure and sport, and too little to preparing themselves intellectually and physically for the battle of life. Many in early life acquire lax and intemperate habits and become thriftless, others give way to gambling—the curse of our age. Such are unfitted for the enjoyment of home life, and, living a life of celibacy, shirk its obligations, whilst those who marry find it impossible to give up the habits acquired in their youth, consequently marriage becomes a failure.

In 1902 the average drink expenditure was equal to £21 7s. 9½d. for every family of five persons.

DRINK IN ENGLAND.

Drinking, as practised in England, is a vice, similar to the indulgence of opium in Chain, Die Neit, Vienna.

Mr. H. Hesketh Prichard, through the heart of Patagonia, says in his book on travels that you may dust a savage people with Martinis, and increase their manhood, if the punishment be not too severe and too prolonged, but as sure as the whiskey bottle—the raw, cheap, rot-gut, country spirit—is introduced among them, a primitive people are doomed. This is true with regard to all the savage tribes amongst whom it has been introduced.

In the *Yorkshire Evening Post* the following correspondence was inserted:—

My estimate that the public-houses send at least half the people to the hospitals who get there is to quote the following:—

1. Dr. Gordon, of the London Hospital:—Sixty-five per cent. of the admissions were through drinking.
2. Dr. Norman Kerr:—Quite two-thirds of the admissions and deaths in one of the largest hospitals in Britain come from the same cause.
3. Professor George McCleod, of Glasgow Infirmary:—Nearly all the surgical cases are from drink.
4. Sir Andrew Clarke, Senior Physician at the London Hospital:—I looked at the hospital wards to-day and saw that seven out of ten owed their diseases to alcohol.
5. Dr. Eugene Tracy:—The wards of the London hospitals are crammed full of persons suffering from the effects of strong drink. Four out of six beds are occupied by men who would never have been in hospital but for drink.
6. Dr. Bond, of the Liverpool Medical Missions:—Seventy-six out of every one hundred adult patients were addicted to drink.

There are twenty-four million consumers of alcoholic liquor in this country, and they spend, on an average, seven pounds each every year in drink.

If alcohol did not exist, or were suddenly to disappear,

the people of the United Kingdom would save one hundred and seventy-one millions sterling. In other words, all the working families in the kingdom would be about one-fifth better off than they are at present.

Another advantage of the absence of alcohol would be that Britain's prison bill would drop in an amazing fashion. It is calculated that two-thirds of all *crime* and insanity arise from over-indulgence in alcoholic drinks.

Now, our Police cost the country six millions yearly. Our Lunatic Asylums two and a half millions. Our Courts of Justice (in salaries alone) half a million.

We also pay out more than eight millions yearly in Poor Relief, quite half of which would be saved to the country by the disappearance of drink. There would be a further saving of ten millions a year to the United Kingdom, in addition to the one hundred and sixty-one millions already mentioned.

The total cost of Alcohol, Police, Asylums, and Poor Relief amount to the great sum of one hundred and seventy-seven millions and a half yearly.

Police, in any case, would be required, but nine-tenths of the cases tried at the Courts (Police cases) are directly or indirectly due to drink. Almost all cases of assaults between individuals which come before the magistrates arise from alcoholic intoxication.

The Asylums are almost solely filled by chronic alcoholics, *i.e.*, those suffering from diseases arising from its abuse. The Industrial Schools are mostly filled by children of drunkards. The Workhouses also. The Training Ships also. There is not a doubt but that more than half the cost of Hospitals is due to the treatment of diseases arising from the abuse of alcohol.

How many lost souls, wretched homes, destitute children owe their pitiable condition to the abuse of alcohol it is impossible to say.

For every pound the Government receives from the sale, manufacture, and import duty on alcoholic drinks, one may safely say that the country pays not less than five pounds in the cost of the Poor Relief, Gaols, Asylums, Homes, Hospitals, Training Ships, Reformatories, and other institutions.

From March 31st, 1901, the inhabitants of the United

Kingdom spent upon alcoholic drinks one hundred and eighty-nine millions of pounds sterling. This represents an annual expenditure, on the average, of £21 5s. 6d. for each family in the United Kingdom.

About fourteen millions were spent on wines consumed by the rich. One hundred and seventy-five millions spent by the wage-earning classes.

It costs the nation, in the upkeep of pauperism, crime, insanity, destitution, sickness, hospitals, loss of wages, and disease, double the total sum of the one hundred and eighty-nine millions.

The loss of the productive labour of those who are thus incapacitated and indisposed, and who otherwise would be industrious and well-disposed citizens, must be enormous.

There must be a great loss in the productive markets by the deteriorated mental and physical weakness of the drunkards.

The loss to owners of works, employers, and workmen generally from accidents in posts, sea and land, waste of material, idleness caused by drinking, and failure to fully use plant, premises, and machinery, as the result of the absence of workpeople on drinking bouts, and their incompetence when they return, cannot be estimated.

The cost to the Sick Clubs, Benefit Funds, Friendly Aid Societies, and Trades Unions must be enormous, if it could be totalled up in a year, through illness caused by drink. The medical attendants to these clubs could a tale unfold.

From the Registrar General's Reports for the years 1900, 1901, and 1902 :—Comparative mortality of England and Wales from 25 to 65 years of age engaged in different occupations in England and Wales, taking a thousand as the standard :—1. Of the men who sell alcoholic drinks, 1,725 die for every 953 of all occupations: for every 884 maltsters, for every 664 grocers, for every 553 gardeners, for every 533 clergymen. These figures of death show that, where one gardener or grocer dies, three sellers of liquor die. Why is this? The gardener has outdoor work, and less temptation than the seller of alcohol. If the seller of alcohol adulterates or waters the drinks of his customers, he does not do so to his own drink.

The liquor traders consist of four groups, No. 24, 25, 26, and 27. No. 26 is defined by the Registrar General as the Inn or Hotel Keeper, Dealer in Spirits, Wine or Beer. This means the license holders themselves. No. 27 means the servants of No. 26, the persons who, in general, sell the liquor. Numbers 26 and 27, fixed together, give the name of Publican. Group 24 is the Maltster. His figure of death is 884. He stands between the gardener and grocer on the one hand, and the liquor seller on the other.

A stimulant acts as a whip. The whip gets the vital forces out of the body (or animal) without adding vital forces to it. It uses up the reserve forces of Nature. A stimulant exhausts the body, and leaves it soft and limp.

The injury resulting from the expenditure on drink cannot, indeed, be summed up in £ s. d. It costs money, but it costs that which no money can replace—virtue, health, example. How it contributes to the increase of vice is a matter of common observation.

The late Dr. Norman Kerr and others estimated the deaths directly caused by drink at from 40,000 to 60,000 per annum, swelled by double their number to those deaths indirectly caused by it.

Times of increased wages are times of increased drinking. It is rare to find a total abstainer in abject poverty. Drunkards fill the gaols, workhouses, asylums, and all those who draw on the parish.

The hopeless criminalism of millions of the people, resulting from the paralysis of all higher mental functions through drink and its consequences, is a most serious matter for the community at large.

Mr. Whittaker states in his lecture that practically all children under fourteen years of age are abstainers. Twenty-five per cent. of women above that age, and $12\frac{1}{2}$ per cent. of males over fourteen are non-drinkers. This leaves 55 per cent. of the whole population who consume all the drink consumed.

There can be no doubt that, while there is much drunkenness in all classes, there is also more "nipping," so that many drinkers, while never quite incapable, are never quite sober, never quite free from the influence of alcohol.

There is no hope for secret drinkers. The man or woman who drinks at home in a quiet corner is beyond hope.

Another bad type of drinker is the professional man, or tradesman, or clerk, who walks quietly down a street, and, before entering a hotel, looks up and down the street. All being safe, or unobserved, he almost jumps into the hotel. Such drink usually "small specials"—equal parts of spirits and water. Only one drink, and the liquor is finished. I have known men of this type drink as many as twenty "specials" a day—over £2 2s. od. a week in "specials."

Another bad type of drinker is the man who goes up to a bar and calls for a "special," and finishes his liquor in one drink, smacks his lips, and suddenly leaves the bar. He may visit or have a run of six or seven bars, and do the same at each one: this type of drinker is beyond the possibility of a cure. The drunkard has at a terrible price touched the weapons of Nemesis, effectually slaughters his own peace, makes escape impossible.

"Vengeance is mine, and I will repay."

The Registrar General has stated that 1,000 deaths occur every year of men between twenty-five and sixty-five years of age in every 61,215 men of the general community, but the proportion of publicans dying is, he says, 1,642 in every 61,215. This death-rate of publicans is equivalent to 500 of those who die as members of the Rechabite Friendly Society.

In the year 1847 a declaration was signed by 2,000 medical men, including many names of equal celebrity, such as Addison, Bright, Copland, Carpenter, Guy, Periera, Prout, Lotham, Sir H. Holland, and Forbes Winslow (these men were the most eminent Physicians of the day, and were discoverers of many diseases which bear their name, viz., "Bright's Disease"), to the effect that alcoholic liquors did much harm, and that the most perfect health was compatible with total abstinence, and that universal abstinence would greatly contribute to the health, the prosperity, and morality of the human race.

The deaths due to Chronic Alcoholism in 1900 were 260 per cent. in excess of the deaths recorded in 1881. The mortality from alcoholism has increased in excess of the increase of the population, but only in the case of

Chronic Alcoholism is the increase very remarkable. A terrible record of deaths due to drink! What family has escaped this calamity, this curse, this abuse of drink? I do not know one. My family has had to pay the penalty in deaths, in fortunes, and in misery. These deaths occur in the largest numbers between the ages of 25 to 45 years of age—the age when a man has the most responsibility, wife and family. These are left, in many cases, to the four winds of heaven. These deaths occur at the ages when men and women should be at their best.

Drink makes man hate man, makes men drunkards, adulterers, and corrupters, and inmates of gaols.—*Epictetus*.

Of things, some are good, some evil, and some indifferent. Now, the good things are the virtues and those that have the nature of virtue; and the evil things the vices (drunkards, adulterers, thieves, and liars) and those that have the nature of vice.—*Epictetus*.

There are thousands of deaths annually which are not certified as due to alcohol, but which are due to it, either as a primary cause or an exciting cause:—Apoplexy, Paralysis, Bright's Disease. In the latter nine-tenths over forty years of age are due to alcohol.

The three causes of death due to alcohol in the Registrar General's Reports are:—Chronic Alcoholism, Delirium Tremens, and Cirrhosis of the Liver.

One may fairly put Bright's Disease as having caused as many deaths in these twenty years. I think this number would be under the mark rather than over it, making a grand total of deaths from these four diseases in twenty years of half a million. These four do not include those deaths due to destitution, consumption, or starved wives and children, who die of want due to a drunken man or woman. One must remember that there was an increase in twenty years of 260 per cent. of deaths due to alcohol.

The death-rate in the three Ridings of Yorkshire from 1881 to 1901 from Chronic Alcoholism, Delirium Tremens, and Cirrhosis of the Liver was four hundred and fifty-three per million of the population of Yorkshire per year, a great number in comparison to other causes of death.

If a man ruin and wreck his soul and body by his bad moral living, he so spoils and disfigures God's handiwork.

"The drunkard continually assaults his own life."

There are some men who may earn a shilling and get a pound's worth of thirst.

One barrel of beer a year, average one for every person, infant and adult, man and woman, living in England, is consumed, and one gallon of whiskey.

One of the most eminent surgeons of the day (alive) for years suffered from bad sick-headaches and one-sided neuralgia, and was so bad at times that he could not see his patients. He had also stiff joints and lumbago. He consulted almost all the most eminent men in London, and not a cure effected, until one advised absolute teetotalism. This cured him, he being a man of strong will, and knowing it was fighting against fate to take that which might be injurious to him. For ten years he refrained from taking any form of alcohol. Never, during the whole of that time, did he suffer from headache. It was about a decade after ceasing to take alcohol that a set of men formed a small dinner club, of which he was a member. He said he loved good wine. He gave it a trial, and soon found it was injurious to him and a big blunder; also that old age did not require a stimulant to keep it going.

The biscuit and glass of sherry or port or bitter so often allowed and taken in a morning do not come under the name of a meal. This habit cannot be too strongly condemned. Another great mistake, so often made, is to take red wine to make red blood.

The solitary man, who drinks a strong glass of grog before going to bed, soon has to increase the dose, or sleep fails him for hours. Just the same as the opium habit—the dose must be increased, or it does not act.

The end of the pleasure of sense is as the lightning flash. What profit, then, in doing an injury to one's health?

So many devote their whole lives to pleasure: this is degrading, sensual, ignoble, and a life given to mortification: this is painful and profitless.

Indolence is defilement: by work mankind exists.

Evil companions are a great curse to the young of both sexes. One evil mind is capable of corrupting a whole

school. The same may be said of towns. The youth are often drawn by evil companions to destruction.

Let him not cause others to drink, not even approve of those that drink.—*Buddha*.

A Commander of the Indian Army said on his retiring from the command : I have eighteen thousand men under my command. Out of this large number of men six thousand are total abstainers, six thousand are steady men but not teetotal, six thousand are drinkers. There is forty per cent. more crime in the twelve thousand men who are not teetotal than in the six thousand teetotal *pro rata*. Lord Wolseley said his men fought better, and had greater stamina, on cocoa or tea, than alcohol.

The evils arising from the abuse of alcohol one cannot possibly estimate ; like the roots of the vine, they ramify in every direction.

The Koran : Drunkenness was punished by death.

The fall of the Turks in Europe is said to have been due to the wines of the Christians.

“ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares.”—*St. Luke* xxi. 34.

The New Testament abounds with good advice against the evils of drink. It classes the drunkards among thieves, &c., as the following verse will show :—“ Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God.”—1st *Corinthians* vi. 10.

Again, in *Romans* xiii. 13, advice is given as to one's conduct :—“ Let us walk honestly, as the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.” I think if one were to search out the whole of the sacred writings no better rule of conduct would be found than the above. It applies to the man of to-day, as it did to the man of the year one.

My advice to the young is :—“ Be not deceived. Evil communications corrupt good manners. Touch not, taste not, handle not that which is evil.”

The fall of Babylon : “ Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine

of the wrath of her fornication. And the angel thrust in his sickle unto the earth and gathered the vine of the earth and cast it into the great winepress of the wrath of God."—*Revelation* xiv. 8 and 19.

For all may have,
If they dare choose, a glorious life or grave.

CHAPTER VII.

DRUNKENNESS.

A SHORT history, giving some short notes on the same, not including the Old or the New Testament.

“ How great the crime, how flagrant the abuse !

T’ adulterate generous Wine with noxious juice.

—*Addison.*

Drunkenness was rampant 4,000 years ago in the time of Osiris in Egypt. Man is the only being in a state of civilisation who has invented a drink which turns out intellect, and in its place puts in a devil.

The flying fox in India is said to have a taste for the fermented juice of the cocoanut.

Bacchus was a drunken sot, and Jupiter an adulterer, whilst Mars was a man of blood.

Beer was the strong drink of the Egyptians, as found on the inscription of Ameni, over 4,000 years ago.

Beer was barrelled and bottled by the Egyptians.—*Annals of Rameses III.*

The ladies of the court of Rameses III. for misconduct were condemned to keep beerhouses.

Drunkenness was the national vice in Egypt.—*D. Birch.*

The Egyptian moral was :—“ Feast and be merry while ye may, for ye will die.” This was said as a corpse was carried round before burial. (An Egyptian Wake.)—“ Records of the Past.”

The drunkard is shown on many of the ancient pictures of the Egyptians.

Homer in The Iliad and Odyssy sang the praises of the Maronian Wines.

Herodotus says wine was drunk in excess by the people on the banks of the river Araxes.

The early Persians were an abstemious race, and Cræsus, King of Lydia, in Asia Minor, was jealous of the

growing power of Cyrus, King of Persia. The king Croesus fought the Persians and was totally defeated; unfortunately for the Persians, they readily acquired the drinking habits of the Lydians; they became a drunken race.

Once a year, at the Feast of Mithros, the King was by custom bound to get drunk.

Cyrus defeated the King of Babylon, Belshazaar, when he and all his thousands were drunk with wine.

Cyrus defeated the Massagetæ by an act of treachery. He gave a feast to a third of their forces, and made them drunk with wine, and whilst in this condition, he fell on them and destroyed them.

The Massagetæ were taught a lesson by this. Their Queen, Tomyris, collected her scattered forces and told them to avoid the wines of the Persians, and return to their Spartian food; this they did, and completely defeated the Persians, killing their King Cyrus.

“Wise were the Kings, who never chose a friend,
Till with cups they had unmasked his soul,
And seen the bottom of his deepest thoughts.”

—*Roscommon.*

Alexander the Great, when in a drunken condition, killed his friends Clitus and Callisthenes. He himself died in a fever, probably following an excess of wine.

Pyrrhus told Cineas what he would do after his conquest, and said:—“We will live at our ease, my dear friend, and drink all day, and divert ourselves with pleasant conversation.”

The Spartans avoided all wines, and in order to show their young people the folly of drink, they made their slaves drunk, and brought them, whilst in this condition, before them.

“Brandy for heroes! Burke could once exclaim,
No doubt a liquid path to epic fame.”

—*Byron.*

Socrates tried to wean Alcibiades from his drunken habits, but in vain.

The Emperor Tiberius was a drunkard. He had, after ascending the throne, a drunken orgie lasting two days and nights.

It is said Norellius Torquatus drank three gallons and

three pints of wine at a single draught before Tiberius. An impossible feat.

The son of Marcus Cicero is said to have drunk two gallons at a single draught.—*Pliny*.

M. Antonius, who gloried in drunken orgies, used to dress like Bacchus, and drive about the streets of Rome.

A man, in Rome's palmy days, was spoken of as "sobrius," or "se ebrius," *i.e.*, sober, or drunk.

The Romans, in order to bring on a thirst, took large quantities of salt; ate salted herrings; ate powdered pumice stone; had hot baths to induce sweatings.

The Britons were a hardy race, and difficult to conquer, until they cultivated the taste for strong drink.

The motto of the Romans was "*Vivas bibere*" (Live to drink).

When Agricola subdued the Britons, he taught them the arts of Rome, including its vices. The latter the Britons readily acquired, as vice is contagious.

The Saxons were terrible drinkers and fighters. They believed that if they were killed in battle they would be carried to the halls of Woden, where they would for ever drink ale out of the skulls of their enemies.

Tacitus says the Saxons were either continually fighting or drinking.

The drinking vessels of the Saxons would not stand, and had to be held, so that when filled, they had to drink off the contents.

" Drink for 1d.
Dead drunk for 2d.
Clean straw for nothing."

The Danes were hard fighters and drinkers in the reign of King Edgar. Drinking pegs were in fashion. A peg tankard would hold two quarts of ale. The tankards were marked by pegs into gills; each guest had to drink equally, peg for peg.

Harthacut died drinking at Lambeth.

The English were said to be drunken the night before the Battle of Hastings.

The Priests went to the ale fights, until forbidden by Anselm, Archbishop of Canterbury.

Church Ale.—The Churchwardens made a collection at Whitsuntide for this Ale feast, held on Whit Sunday. The Puritans were the first to put down this Church Ale collection.

Prince William, son of Henry I., was drowned at sea, through the incapability of a drunken crew.

The Duke of Clarence was drowned in a butt of Malmsey Wine; he was a drunkard.

Mary Queen of Scots was betrayed through letters being conveyed to her in barrels of beer.

The Act Rescissory was passed during a debauch by Lord Middleton, Sir Thomas Primrose, and others. They ousted the Duke of Argyle, Guthrie, Johnstone, and the Presbyterian ministers from office, and put to death the three noblemen.

In Queen Elizabeth's time country houses were kept open to all comers. The Peers in this reign could import foreign wine duty free. This privilege they abused by selling these imported wines at a profit, when a duty was put on all imported wines.

“Ae night they're mad wi drink and swearing,
Niest day their life is past all bearing.”

—Burns.

Drinking contests were the fashion; societies were formed, and called by various names. One, said to have held the honor for some time, was called “The Bedford Topers.”

“Then let us be merry, with sorrow away,
Wine, Beere, and Ale shall be drunke to-day.”
—*Feu d'espirit*, 1629.

The Judian is almost extinct from the abuse of alcohol. Drunken nations have left behind them legacies, both physical diseases and moral warnings.

Shakespeare:—“Every inordinate cup is unblessed, and the ingredient a devil.”

Oliver Cromwell, to gain information from his enemies, used to make any of them he caught drunken, and carefully analyse him whilst in this state. A drunken man speaks the truth, it is said.

All the ancient poets made verses to Wine, and many of them died through excesses.

Macbeth's guests were drunk, and Lady Macbeth,

whilst in a state of excitement with potations, incited her husband and nerved him with drink to kill Duncan.

Cassio was made by Iago to poison Othello's mind through the influence of drink.

Burns wrote verses to drink, and finally himself died by his excesses.

The French, under Soult, would have been surrounded and taken but for the drunken English soldiers.

Both Deodorus and Plutarch say that drink is a disease which hath destroyed kings and people.

Lord Coleridge said that drunkenness was the vice which filled the gaols of England. England sober, they could shut up nine-tenths of her prisons.

“ To rack our brains
 With the fever pains.
 To the sewers and sinks
 With all such drinks.
 For a poison malign
 Is such Borgia's Wine,
 Or at best but a Devil's Elixir.”
—Longfellow.

CHAPTER VIII.

INHERITANCE.

WHAT has man inherited from his ancestors? We have to thank our ancestors for more ailments and defects than most people are aware of.

Gout is a common disease, one of the commonest one meets with in the red florid men of over forty years of age, and also in the creamy complexioned men of the same age. The gouty subjects all spring from parents who have, at one time or another, been alcoholics.

Take, as an example, a woman who has been an excessive drinker, especially of the beery kind of alcoholic drinks—beer, stout, and port wine. If she has children, and has gout at the same time, nearly all her children will show traces of gouty inheritance early in life, recognised by the deposit of Urate of Soda in the ears, small white lumps just beneath the skin of the ears.

I have worked it out that it takes three generations to transmit gout. First generation, the father takes more than an average quantity of alcoholic drink daily. He begets children; following the example of their parent, they (usually the boys) take it in the same quantity or more. They, in their turn, beget children; these children more or less will be gouty, especially if they take beer, stout, wines, or rum. The result will be a gouty progeny, and fortunately Nature steps in, and cuts off the family, that is, they become sterile.

A woman who is gouty from early life will transmit the disease to nine-tenths of her children. Hence, given a gouty inheritance and a drinker, gout will certainly break out.

Unfortunately, gout is not the only inheritance we receive from our parents. There is not a doubt but that chronic Bright's disease comes next. We inherit a predisposition to this disease. I have seen it run through many families. I have not seen it in any family which

can show a clean slate so far as alcohol goes. Seventeen per cent. of sudden deaths in the street are due to chronic Bright's disease.

If one combines Gout and chronic Bright's disease together, they will find that they cause more sudden deaths, paralyses of various kinds, and apoplexies, than all the other diseases put together.

It has been said that the Londoner, after the third generation, dies out. The cause has been put down to Alcoholism (causing sterility), Phthisis, and other diseases. There must be some truth in this, because the deaths from chronic Bright's disease and Consumption in London are enormous, not including those put down to Alcoholism.

We also inherit another disease, Insanity, which I think can be borne out in the hospital records, to be due in many cases to the parents who have been alcoholics. The increase in the number of insane is growing almost beyond the power to provide for them.

At a meeting recently held in Bremen, a Parisian Professor of Medicine said that in Tuberculosis (Consumption) as in that of other infectious diseases, Alcoholism created a predisposition to infection. It destroyed the nervous system and diminished its power of resistance. It also delayed, or prevented, the cure of Tuberculosis, which had now been proved to be possible. In his opinion, the eradiction of Alcoholism would be almost equivalent to the eradiction of Consumption.

Another lecturer pointed out that the death rate from those engaged in the liquor traffic was simply colossal compared with that amongst men engaged in ordinary industries. The weak, ill-developed children one sees in our large towns are, in many cases, the children of drunken parents (one or both).

Is it possible to get good crops from bad soil? One cannot expect nature to give what she does not possess, neither can parents who are in an unhealthy state (1) morally and (2) physically, have healthy children. Nature, like a good master, rewards the good service done for it.

How many suicides owe their origin to the unbalanced state of the nervous system, in a subject very often either under the influence of alcohol, or suffering from delirium tremens or inherited insanity, it is impossible to say.

It is a good sign to see the rapid growth in the number of those who have pledged themselves to the motto "No drink between meals." It is something gained—a real gain.

Insanity is not only one of the diseases inherited from alcoholics, but is found to be due directly to the abuse of alcohol more than to any other cause.

Another disease which is often found in the offspring of the abusers of alcohol is the most terrible of all—Epileptic Fits. There cannot be a doubt that Alcoholism is one of the primary causes of so many sufferers from epilepsy.

I do not wish to put down to alcoholism every disease found in man. Give a dog a bad name and then hang it. I only give those diseases which, from my personal observation and knowledge, I am convinced owe their origin to the abuse of alcohol, by the parent in many cases.

Gout may be due to excessive eating, especially red meat, animal food and rich pastry. It is found in life abstainers with a gouty taint.

The biblical disease, which descends to the third and the fourth generation, often owes its origin to a drinking carousal. The unfortunate part of life is that the innocent here often have to pay the penalty of the guilty, especially those who inherit diseases developed by their immediate ancestors and transmitted by them to their children.

A few years may be long enough to hatch great diseases.

"I am no preacher, let this hint suffice
The curse once felt and seen is death to every vice."

Nature never tolerates any abuse of her life. She jealously watches and marks down every injury and insult offered to her. She repays to the giver with compound interest. She never spoils, and her vengeance is so far reaching that she not only destroys the life of the abuser but indirectly kills his offspring by transmitting to them incurable diseases and terrible afflictions. This knowledge of the cause of the transmission to one's children should make a man think about his responsibility and his duties towards the next generation. It is a crime

for one to be the cause of so much disease and affliction
to his or her children.

“Strength for to-day is not all we need,
Whose heart, though large
Beguiled by fair idolatresses fell
To idols foul.”

—*Milton.*

CHAPTER IX.

TEETOTALISM.

A BRITON is by nature the most stubborn member of all nations living in Europe. Hence it follows that if he is crossed, he is a difficult animal to deal with, and all the coercion that the laws can bring into force against drink will not remedy the great abuse of it.

I am of opinion, that the failure of the Temperance party has been so far a great waste of energies in this direction, because here one meets two natures alike—the man who drinks and says that he will do so, as long as he is able to get it, and on the other hand the teetotaller who says, “I will prevent you by law, and if necessary, by force.” This condition of affairs has continued since the days of John Wesley, and will continue unless a better remedy be suggested. The increase of deaths from 1881 to 1901 due to alcohol, shows an increase of 243 per cent. The Temperance party cannot, I think, say, after this great increase of deaths, that they have achieved much. Have the Temperance party achieved as much as the Society for the conversion of the Jews? I should say that their results are about on a par.

I do not accuse the Teetotaller of any neglect, or want of self sacrifice in his work: he deserves every credit for the time and money spent in the cause, but I do hold that his method is a bad one. He often is one of the most narrow-minded men on earth. He knows not man, or better, human nature. His arguments always begin with the imperative mood, as follows:—“I will make you keep off drink. I will close all Public Houses.” He forgets that he is speaking to men, who are convinced, on the other hand, that drink is not bad for them, and only rouses up their obstinacy thereby doing more harm than good. One must always be tolerant to the views of others. I have listened to them often, and I am always, after hearing them, convinced that their method is wrong.

I read in a book recently published that the Teetotallers

were more narrow-minded, more bigoted, more arrogant and aggressive, and more under the influence of the "gad abroad" woman, than were any other men of his time. I can not say this for them. I believe them to be men fully convinced by their own judgment, and by what they know to be true about the greatest curse that ever existed in their country—DRINK. I only sympathise with them in their mistakes, and the way in which they try to win followers to their cause.

It is well known that, had the Roman Catholics never persecuted any of those who ceased to be members of their Church, that the new faiths would soon have died out. The Jews would long ago have merged into other faiths, had they not been so ruthlessly persecuted by every other religious Faith, which happened to rule over them. The Christian Faith would have had a short life if it had not been persecuted from the first. One has only to ridicule a project to assure its success. So it is, and so it has been with the man who will have drink. Hence the failure of the Temperance Party up to now.

Many a teacher, lacking judgment, hindereth his own work. When a man has forgotten his own faults and his little weaknesses he will have poor success in teaching others. A. Maclaren, D.D., said:—"The receiver's capacity determines the amount received, and the receiver's desire determines his capacity."

Another mistake always made by the Temperance workers is, that they always push religion as much as they push abstinence. They forget that total abstinence is never recommended in the Old or the New Testament, except as forming part of the religious rites.

One thing at a time, if done well, is more than three badly done. I am certain that if the Temperance workers would only use a little more tact, and acquire a greater knowledge of human nature, their success would go on by leaps and bounds, and not remain stagnant.

They can, I am certain, be assured that if they make a man temperate or an abstainer by proving by example and reason that man is better for abstinence, their successes will be lasting. Show more tolerance, look upon Alcoholism as a disease, which it is; use less coercion and better language towards the drinkers and the sellers; and they will be more respected and not looked upon as so many temperance fanatics, as many regard them.

With regard to their religious views, leave them alone ; let a man choose his own religion. First make a man an abstainer and a respectable citizen, and then they may rest contented. His spiritual views will soon find a haven in some church or chapel.

“ Drink no longer water but use a little wine for thy stomach’s sake, and thine often infirmities.”—*I. Timothy v. 23.*

The above verse, taken literally, can only mean that wine was ordered as a medicine purely and simply. It cannot be used as a guide that one can take wine at any time or in any quantity. I think it proves more that Temperance should be always practised, and wine be taken only in certain isolated cases.

“ To follow foolish precedents and wink with both our eyes
Is easier than to think.”—*Wm. Cowper.*

There cannot be a doubt but that the man who takes the least amount of alcohol gets the best share, both in health, in pocket, and in his moral living. I have never met a total abstainer in total want, or without a good home.

It is very easy to find fault with any system, and I hope my temperance friends will pardon my remarks about theirs. I do not pretend to cover any party in my work, but to speak from my own observations and from actual facts, which I can prove.

“ What glory is it if, when ye be buffeted for your faults, ye shall take it patiently.”—*St. Peter.*

A man may be intemperate in eating, as in drinking : both are harmful. A speaker may also be intemperate in his language towards others, which often does harm to the cause he defends.

Whatever withdraws us from the power of our senses, whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of thinking beings. Teach a man to think, to weigh his actions, and he will be the better for it.

The Blue Ribbon Army was an utter failure, as every one knows, and most people were surprised at it lasting so long. It was run by narrow-minded and bigoted men and women, and by men who were utterly unfit by nature, by training, and intellect, to deal with this social evil. The intention and aim of the Order were excellent, but the carrying out of the work was not in good hands, hence the failure.

"Christianity," says Drummond, "has succeeded, not only because it is divine, but because it is so very human." Men can be more easily led than driven; example is better than precept. Let man or woman only think of what is good, and he or she will not do what is bad.

The Blue Ribbon Army, its most fanatical party, preached that man was to sacrifice this world by his abstinence and religious life, in order to gain the next world. The utter failure of the Blue Ribbon Army was due to the members being too narrow-minded and by the mixing up of the temperance cause with religion.

If I wanted to ruin any good Act of Parliament, for the suppression of drunkenness, I would certainly place the Government in the hands of the teetotallers.

So far, legislation has been a failure. It would not be a difficult matter if only those who have the power could, if they would, send members pledged to support such a Bill in Parliament.

Unfortunately, so many Members of Parliament are directly and indirectly interested in the sale of alcohol, that unless these members would support such a measure it would be a failure. Then the voters would have their remedy in sending others who would support such a measure in Parliament.

No such remedy as this has ever been before suggested. I think one would, after carefully weighing in his own mind, leaving out for the moment personal interests, be compelled to agree with my Remedy. It is just all round. I should have to pay my share. I am interested in the profits so derived.

The present condition is most unjust to the best workers and the backbone of the country—the sober, industrious workman.

No better argument can be brought for its support than the great increase of deaths—two hundred and forty-five per cent. more in 1901 than in 1881, the deaths due to other causes not increasing according to the increase of the population.

I would support any party which would pledge itself to the passing of such an Act. It is for the workmen to do the rest. They have the power, and should use it. It is for their good that this little book is written.

The man of honour should minister to his friends by liberality, courtesy, benevolence, and by doing to them as he would be done by.

“ Radiant with heavenly pity, lost in care

For those he knew not, save as fellow lives.”

—*Sir Edwin Arnold*, “*Light of Asia*.”

Note.—One year’s drink bill of the United Kingdom would pay the rent of all the houses and farms in the kingdom.

CHAPTER X.

REMEDY.

“ A thousand years scarce serve to form a state ;
 An hour may lay it in the dust.” —*Byron.*

THE law says that no one shall be a source of annoyance to his neighbours without a fear of the law. The laws of this country protect man from man's transgressions. They do this most thoroughly in matters of no vital interest in many cases. A chemist cannot sell poisons without filling up a form and obtaining the signature of the buyer's name and address, also for what purposes the poison is bought.

Why should the State neglect the interests of the sober citizen ? Laws have been made again and again against the seller and the consumer of alcohol, but no law, as yet, has ever been framed for the sober section of the community.

It has been said often and often that a man who consumes no alcohol, drinks no tea, smokes no tobacco, pays no direct revenues to his country. Neither does he ask the country to keep him, to provide for his old age ; the police are not often called in to protect his wife and children against his brutal violence, because he does not drink. He does not find a last home in the workhouse, the asylum, the gaol ; neither do his children fill the orphanages or the reformatories. On the other hand, this subject, because he is thrifty, sober, and provides for his old age, is compelled by the laws of his country to pay rates towards those who have spent their whole in drink and riotous living.

This law is unjust, because those who have absorbed the earnings of the drinker pay only equally with the mau who has received no benefit from the sale of alcohol. It is clearly proved that forty-five per cent. of the whole population, men, women, and children, are total abstainers. If the tax-paying portion of these could be fully estimated,

it would be found that they are paying in rates an enormous sum towards the cost of those people who are receiving relief or are kept at the cost of the State.

I do not say that a man who does not drink should pay no rates towards those who require relief, but I do say that he should pay a considerable sum less. It has been proved that nine-tenths of those who receive relief or charity owe their position to the abuse of alcohol; one-tenth to no fault of their own. Therefore, I would put the cost of the keep of the workhouses, asylums, gaols, training ships, parish relief, and orphanages to the revenues derived from the manufacture, import duty, the sale, and the licenses for the sale of alcoholic liquors.

I would suggest a sliding scale of taxation on alcohol, based each year on the cost of these charities, &c. It would be a fair tax, and the only just tax to meet this great cost to the country.

The taxation need not totally cover the cost of their upkeep, but a quarter of the cost may be allowed in order that the non-drinker should be able to pay towards those cases which owe their condition to other causes, not drink.

This would give, then, a greater proportion to a non-drinker than he is justly entitled to pay, but it would meet the case.

Take the following example of what a sober, industrious workman has to pay towards the keep of his fellow workman who has neither been thrifty nor sober:—Take two workmen of equal ability, in the same trade, earning the same wage, married, have the same family, and pay the same rent. One is sober, steady, industrious, and loses no work on account of unsteadiness. When he arrives at sixty years of age he has saved sufficient to keep himself in comfort for the rest of his life. The house he lives in belongs to him. The other workman spends part of his wages in drink. When he arrives at the same age (sixty years) he is out of work; he cannot follow his work any longer; he is a wreck. He has to apply to the parish for relief, after draining the Club funds as long as possible. His wife is probably dead or as big a wreck as himself. The man who has been sober and industrious has to pay towards the cost of this man's relief. Is it just or equitable that he should do so? It often encourages a man to be

careless, and not industrious ; it is a premium on a man's thriftlessness.

I have heard men say that they should not save, because when they could not work they would receive relief from the rates. If, then, a man spends his whole on drink, let the revenues from the sale of it keep him when he cannot work. It is only just that the revenues should do so. The total revenues would only pay a quarter of the amount (actually less than the cost of those who receive relief through the abuse of alcohol).

Milton's prayer would then aptly fit in :—" Oh Thou who of Thy free grace didst build up this Britannick Empire to a glorious and enviable height, with all her daughter Islands about her, stay as in this felicitate."

Thought and love towards the bettering of the widows and orphans are better than gold.

The cost of the Army and the Navy is regulated by the taxes on all incomes. When the country is not at war the cost is less, and the income tax goes down. Why not regulate the taxes on the sale of alcohol in the same way : higher when the cost in the relief of the poor is greater, less when the cost is lower ?

Health is the greatest of gifts, contentment the best of riches.

" Man, conquer thy greediness for sensual pleasures."

When the Workman's Compensation Act was passed and made law, one could hear on every side that the employers of labour would be ruined and trade lost ; it would be the ruin of the country. I have not heard of any employer or firm being ruined as yet. It was a just Act to the worker, and it is only right that one who receives profit out of his workman's labour should pay a little towards a man who has been injured whilst at work.

Where is the difference between a man who is injured at work and a man who is made ill by consuming too much alcohol ? If an employer has to compensate his workman when injured, the employer making money out of the man's labour, why should those who receive profit out of the sale of alcohol escape from the cost of keeping those who are made ill by its abuse ? In one case the man is injured ; in the other, the man is ill or unable to work. Both require food and housing.

It may be said that the taxing of alcohol for the keep of those requiring relief would not fall equally in all districts. Some towns have more poor and destitute people than others. This could be easily remedied, because the Inland Revenue Officers are located in each district, and they know exactly what amount of alcohol is manufactured, and what amount of alcohol is delivered into their district from the bonded warehouses, by the pass notes which are sent to them, also the duplicates which are sent to the sellers. It would be no difficult matter to regulate the working of an Act so passed, to provide for the maintenance of those requiring relief.

There would soon be a lessening of the cost to the people all round. The burden would be carried by those who, I think, should pay this cost. I would willingly pay my share, because I am convinced that this is the only just and fair way to apportion the cost.

If an Act were passed by Parliament to this effect, it would not be felt by anyone. No doubt, as when the Workman's Compensation Act was passed, one would hear on every side that the revenues derived from alcohol would fall down, and thousands would be ruined. Not a single person would suffer beyond a fraction. On the other hand, justice would be done to the sober and industrious citizen. The tax would fall on those who should rightly pay it.



BY THE SAME AUTHOR.

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Why Die

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